THE PACIFIC

A religious and family paper

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Moore Rev Geo 16½02
400 Edwards

Humility.

THE nearer we get to God, the more conscious we are of our own unworthiness; just as the higher a bird flies in mid-heaven, the deeper will be the reflection of its snowy pinions in the placid beneath. Let the glow-worm vie with the meridian sun; let the dew-drop boast itself against the fullness of the ocean bed; let the babe vaunt its knowledge with the intelligence of a seraph—before the man who lives in touch with God shall think of taking any other position than that of lowliness, humiliation and prostration in His presence. Before Him angels veil their faces, and the heavens are not clean in His sight. And it is not remarkable that our sense of weakness is one of our strongest claims and arguments with God. "He forgetteth not the cry of the humble."

—*F. B. Meyer.*

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THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, September 12, 1901.

Whatever is Best.

"Be still, O heart! thy king will send thee
The clouds or sunshine as is best;
His own right hand shall e'er defend thee,
Then trust his love, and know his rest."

Some one has said that every institution in the world is only the lengthened shadow of some great soul that has passed away. Moses and Abraham stand for Judaism; Mohammed stands for Islamism; Luther stands for Protestantism; Loyola for Jesuitism; Calvin for Puritanism; Wesley for Methodism; Fox for Quakerism; Darwin for Evolution; Newton for the law of gravitation, and Lincoln for freedom. Universal history is only the history of great men. In this sense, and overshadowing every other earthly institution, Christ stands for Christianity. If any one wants to know exactly what Christianity is, he does not need to study church polities, or creeds, or deliverances, or symbols, but the character of Christ as portrayed in the New Testament. In the character of Christ one finds the living portraiture of every commandment and of every principle necessary for the salvation of men. And this lengthened shadow of the Divine Man stretches through the centuries, and into the eternal world.

In biological evolution the successive differences in the varieties, in both animal and plant life, as they depart from the typical form, are so insensible that they escape our notice. But when a multitude of consecutive varieties drop out, the accumulated differences are summed up to such an extent that we call the distant variety a new species, although strict scientists claim that there is in fact no such thing as species. So it is in history. Progress in the methods of living is so slow that we do not note the improvement until we contrast remote times. Take, for example, the living at Shunem and in present times. The woman of Shunem is called "great," and when the prophet offered to speak to the king to grant her some favor, she modestly declined and said: "I dwell among mine own people." She was evidently the rich woman of Shunem, and she had, in entertaining the prophet, given him the best she had. Elisha says, "Behold, thou hast been careful for us with all this care." The conveniences of living in those days and the present times can be judged by the circumstances. She made for the prophet a little chamber on the wall and furnished it with a bed, a table, a stool and a candlestick. If a rich woman in these modern times should try to honor a man of God, what a luxurious apartment she would bestow upon him. Contrast the stool and candlestick with the modern rocking chair and incandescent burner. *Tempora mutantur.*

There is a saying that "God helps them who cannot help themselves." It is evident that divine power is more efficient in a dark age, when men need it. The electric potential is stronger sometimes than at others. After a very dry time, the atmosphere becomes non-electric, and offers more resistance to electric displays, and the lightning leaps forth with great intensity, fairly blinding the eyes, and the thunder crashes with awful sublimity. So the divine power is more manifest in a dark age. The spiritual potential is greater in a dark age, when men need it. In harmony with this principle we see greater manifestations of divine power in the Old Testament, when the spiritual potential was greater, except near the advent of Christ, when a new principle comes into history. This accounts for the theophanies of the Old Testament. At critical periods, when necessity demanded it, there were visible indications of the divine will, with theophanies. The Covenant Angel walked in the Garden of Eden; Abraham, sitting in his tent door, is visited with heavenly messengers, and he argues with the Covenant Angel regarding the destruction of Sodom; the walls of Jericho fall down, the sea opens to the Children of Israel, and they pass over while the Egyptians pass under; Joshua sees the Captain of the Lord's host with a drawn sword, and the walls of Jericho fall down. Because men at some seasons of the year do not see flashes of lightning, it is not safe to infer that there is no free electricity in the air. The electricity is there, but it is not manifested. Because men do not see miracles in some ages, it is not safe to infer that there is no spiritual power in the moral heavens. When missionaries go to Africa, asking only for a compass to guide them through the trackless wilds, they may starve to death. This is the age of organized Christianity, and it is safer for the missionary to have a society behind him. Paul shook off the poisonous viper, but it is safer for missionaries to keep away from the vipers.

A Noteworthy Act.

At a time when much is being said in commendation of the character and statesmanship of President McKinley, we wish to recall one of the most praiseworthy acts of his life. It was in connection with his financial troubles in 1893, and when he was governor of Ohio.

In his earlier years he had often been befriended by a man of means by the name of Walker. This friend had helped him by the loaning of money when he was pursuing his studies in preparation for the bar, and had helped him to bear his campaign expenses when he was new in his political ambition and career. In the financial pressure of the years beginning with 1890, years which sent thousands of well-to-do persons into bankruptcy, this man Walker felt the need of a friendly and influential hand in his own business affairs. He went to McKinley and asked for endorsements that would help to tide him over what he thought was for him only a brief period of embarrassment. With the utmost confidence in his old friend and helper, Mr. McKinley without hesitation granted his request. Such was his confidence in the honor and integrity of his friend that he did not concern himself with the matter as he otherwise would have done. When he signed, from time to time, new notes, it was his understanding that the old ones had been canceled.

Like thousands of others in these recent disastrous times, Mr. Walker was in error in thinking he could ride the storm. A judgment for a few thousand dollars was taken against him, and he was forced to make an assignment.

And then, to Governor McKinley's great surprise, he learned that the old notes had not been canceled, and that he was security for nearly a hundred thousand dollars—a sum four or five times as large as he had thought it to be, because of his implicit faith in one who had stood to him in many respects as a loving father. His own accumulations amounted to about $20,000. Mrs. McKinley's property, which had been left her by her father, aggregated $70,000. In life's battles they had always been helpmeets. They could be no other than this in this hour of disaster, and so the combined properties were placed in the hands of trustees to meet the obligations incurred in the effort to aid one who had so often in the past aided them. When this had been done Mr. McKinley said: "It will be insufficient, but I will execute notes and pay them as fast as I can. I shall retire from politics, take up the practice of law and begin all over again."

We think in this connection of Sir Walter Scott, one of the world's great poets and novelists, laboring for ten long years to meet the demands of his creditors, and doing during those years some of the best work of his life, and also of history, handing down his conduct as "honorable and unparalleled." Governor McKinley was moved by the same motive that moved Sir Walter Scott. His whole life was free from the stain of dishonor. He had always sought most earnestly to do the right as God had given him to see the right. There was, he well knew, but one course open to him now, and unhesitatingly he took that course, and both himself and Mrs. McKinley turned over property to satisfy that indebtedness, that could not have been touched by process of law. And then he faced the future with the intent of accumulating enough speedily to meet the balance of the obligations, although it necessitated stepping aside from the career that he had followed so successfully for nearly a score of years. An honest man in political life, without capital to start with, he knew he could not readily accumulate money, therefore he would turn again to the practice of law. In this profession his national reputation would bring at once remunerative business, and the obligation so unexpectedly incurred could soon be entirely and forever discharged.

But men of intelligence and prominence throughout the country felt that Major McKinley stood as the champion of a great principle of vast importance to the prosperity of the nation. People of all classes were of the opinion that his career as a statesman must go on uninterruptedly; and that to this end he must be relieved of this financial burden. Through the Chicago Inter-Ocean a popular fund was started for the purpose of his relief. When the money thus secured was sent to McKinley, he promptly returned it; he thanked the donors for their interest and friendship, but declined the proffered aid. But friends then took another tack; they decided to subscribe privately to pay the Walker notes. More than 4,000 persons did this; the managers of the affair, quietly proceeded to pay the notes; the property of the McKinleys was deeded back to them, and the Major was left to work unincumbered as a servant of the people, as he had been working ever since he entered upon his career as a representative in Congress.

Not a dollar of this money was subscribed with the hope of personal gain or political preferment. Mr. McKinley did not know the names of more than a half-dozen of the donors, and these were men who had not needed in any such manner to attempt to gain his favor. They who were prominent in accomplishing this, by which one who had done great service to his country was relieved from a heavy burden, have not, since his election to the Presidency, sought to be rewarded. They acted unselfishly, and they have their reward in the knowledge of the fact that they were instrumental in keeping in public life one who is now serving the nation in most excellent way.

No one can look back today over the record of William McKinley as President of the United States and fail to realize that it was a splendid service which these men did for the nation, when they made it possible for him to go on in his career as a statesman. In every capacity McKinley has served his day and generation well. He will pass into history as one of the best and greatest men who have occupied the Presidential chair. He has been a servant of the people, and it is service that crowns.

With good reason may this people pray to God for the recovery of this beloved President who was recently laid low by the assassin's bullet. The nation needs such men. Stainless in both private and public life, may he live yet many years to help and inspire all to nobler action.

A Menace to the Republic.

"God reigns, and the government at Washington still lives," said James A. Garfield, in the city of New York on the night of the assassination of President Lincoln, in 1865. There was danger that the city would be given over to mobs. Angry men were threatening vengeance on every Southern sympathizer, and movements were already made toward the destruction of the printing office of the World. Suddenly there appeared before the turbulent multitude, on the balcony of the city hall, a man of commanding figure. He raised his arm aloft as if asking for silence, and as the noise subsided there fell upon the ears of the excited throng these words: "Fellow citizens: Clouds and darkness are round about him! His pavilion is dark waters and thick clouds of the skies! Justice and judgment are the habitation of His throne! Mercy and truth shall go before His face! Fellow citizens: God reigns and the government at Washington still lives!"

It was enough. Men who, a few moments before, were ready to proceed to acts of lawlessness, were calmed, and the city was saved from dishonor. Like the old colored woman, they felt that though the enemies of the country had killed President Lincoln, they could not kill God, and that He could and would repay; that vengeance was his, not theirs.

And the government at Washington did live. It lived when, years afterward, Garfield himself was taken from us by the assassin's bullet. It would have lived even though President McKinley had not survived the attempt made a few days ago to take his life. But there are those who wonder how long it will live if there is to continue such encouragement to lawlessness as abounds here and there throughout the land. There is no doubt that "yellow journalism" has had not a little to do with the attempt made on the life of President McKinley. It is impossible for men of prominence to be safe from such attacks so long as such articles appear in the newspapers as have for some time been appearing in the San Francisco Examiner, the Chicago American and the New York Journal—papers owned and directed by W. R. Hearst. Considerable space has been devoted of late in those papers to cartoons and articles calculated to cause the common people to believe that President McKinley is hostile to them; that he is constantly consulting the interests of other classes, to their detriment. Only a few days ago there appeared in each of the Hearst papers cartoons in which the trusts were pictured in an automobile riding down labor and the common people, while McKinley looked on, applauding. For months these papers have sought to link President McKinley with all sorts of sinister schemes for the oppression of the people. But in the hour when the sympathy of the whole world centered around that sick room in Buffalo, and almost without exception the voice of the civilized world declared that one of the greatest and best of men had been stricken down, they turned to honeyed words and spoke of him as having been "devoted to the interests of the people" and as having sought honestly to obey the popular will. It is amazing that the San Francisco Examiner, the Chicago American and the New York Journal should say what they have said concerning McKinley during the last five days, after having for months held him up, in strong denunciation, to the contempt of the public. And this, without any admission that they were not justified in their previous representations of him. Such journalism passes all comprehension.

Of course, these papers have mended their ways only temporarily. Soon they will be back in the old paths, and will stand as a menace to the Republic. It is such utterances as these in our "yellow journals" that incite to lawlessness and anarchy. No paper can direct the anarchists to turn their guns and daggers toward "the industrial kings," as the Examiner did in the month of May, and succeed in clearing itself of responsibility if men of prominence in the industrial world are assassinated.

The Pacific believes the time has come for plain speaking about "yellow journalism," and for the naming of the yellow journals. The Republic will continue to live, but such journalism can do it immeasurable damage. To lessen this damage we believe, with President Wheeler of the University of California, that there is "a call to every loyal man to lay aside the easy sloth of indifference and enroll himself with the vigilance men against disorder, lawlessness and every form and guise of anarchy." The Pacific did not wait for the assassin's bullet in Buffalo to call it to so enroll itself. For weeks we have been speaking against that lawlessness in San Francisco which is a plain breeder of anarchy. Men who want to work here today have a right to work. They should be thoroughly protected in that right. This should have been done long ago, even if to do it it had been necessary to call out the militia. Everywhere and immediately on its appearance, lawlessness should be suppressed. To dally with it is to invite anarchy.

Editorial work on The Pacific has been done during the past week only under great difficulty. A badly bruised and sprained arm kept the editor in bed three days, and writing is yet difficult. It has not been possible for us to consult the law reports for such information as is necessary for the preparation of the second article promised on the matter of the exemption of churches from taxation. It will appear in a week or two.

Does it rain today? Is it dark and gloomy? That is all right; there must be some stormy days. Tomorrow the clouds will have a silver lining, or disappear entirely. Does the sun shine? Enjoy the sunshine. Tomorrow may be bright also. Are you well? Enjoy your health, and use it to the best advantage. Are you ill? Then it is a day in which to be patient and endure cheerfully. Are you free from trouble? Then it is a thanksgiving day. Are you carrying heavy burdens for yourself or others? Then it is a day for the rolling off your burdens at the foot of the Cross.—Louise Heywood.

The Bystander.

The Pulpit and the President.

The voice of the pulpit on Sunday last was an effective interpretation of the life and character of President McKinley, and a denunciation of anarchy. Both the tribute to the man and the anathemas poured on anarchy were eminently fitting. It was an occasion when every minister, whatever his party may be, should have spoken for law and order, and against atheistic, lawless and imported anarchy. The gratifying reports which continue to come from Buffalo relieve somewhat the public tension, but the opportunity to do certain things learned in this tragedy should be seized. Among these, measures for the regulation of the liberty of free speech and the extermination of anarchy should be adopted and put into execution. Yellow journalism has received a powerful and the Bystander hopes effective rebuke. It has always meant mischief and trouble to the people of the United States, and Congress should enact laws defining the limits of the free press in its desire to ridicule the President and dishonor officials in high places of authority. That there are several papers in this country which public opinion ought to suppress is a fact known to every public man in the United States.

"The Psychology of Preaching."

This is what Dr Kennard names his book. The Bystander does not like the word "psychology," because nobody has a very clear idea of its meaning. The reader may ask, "What does the author say under this mystical title?" He treats of the personal element in preaching, the power of style, sympathy, and frequently uses the word "psychic" as it is applied to force, emotion, authority, love, and the Holy Spirit. In other words, he is talking about the man behind the sermon.

When he says: "Subjective psychology is the philosophy of action," the Bystander is as ignorant as he would be if he wrote that "objective psychology is the philosophy of rest." A man is to be pitied when he gets the psychological measles. Then all education is psychological, and all literature is psychological, and he begins to take himself apart according to the latest knowledge of the subject. He eats, sleeps, reads, talks, and dies psychologically. The word turns a handspring over his tongue at his bidding. The Bystander longs for the time when this psychological disease will run its course, and instead of saying "psychology" he will say "man." Speaking of using technical words intended for practical use reminds the Bystander of President Wheeler's letter to the San Francisco labor unions, in which he defended the actions of the Berkeley students in taking the place of the stevedores. The President of the University said: "The University is the most important instrument we possess for preventing the crystallization of society into fixed strata." This was quite enough to split asunder the labor unions of San Francisco. It is amusing to read the query of the laboring man, in his caustic reply, when he asks, "Do you really know what crystallization is?" After all, there are some funny things in this world.

The Bystander will now return to the text; viz., the man behind the sermon. There is one chapter on "Commanding the Attention" which is suggestive. "The preacher should not ignore the physical basis and condition of attention." This is good advice, and it is not strictly psychological. It has to do with a good night's sleep, exercise, sound stomach, good liver, bright eyes, good blood, a certain sense of being awake. Preachers do not give, as a rule, sufficient attention to the physical preparation of preaching. Some think they are most spiritual when most dejected in spirit, and they mistake melancholy for piety and power. A man's body must become the vehicle of his soul, the medium through which he translates his soul message to men.

Physical magnetism is found in good health, and a mind awake.

The Congregation.

There is a great difference in congregations. One is as responsive as steel particles are to the magnet; the other is as cold and *blase* as tombstones. The man in the pulpit may train the congregation. The Bystander can, as a rule, tell the character of the preacher by the way his congregation listens.

There are some people who do apparently attend church for reasons other than spiritual. They are weary, and soon fall asleep. They are impassive, indifferent, uninteresting, stupid. The mental fires were banked on Saturday evening, and they will not be started again until Monday morning. To keep such minds open the preacher must put brevity, point, power, and simplicity into his sermon. When the words of a sermon touch the life, then attention is won. A living man behind a living sermon, prepared to reach living men, will command attention.

The Browns in California.

W. N. Burr.

My friend Brown is a busy merchant, who is obliged sometimes to figure closely to make both ends meet. There are bright boys and girls in his family who are not going to be satisfied with the educational advantages afforded by the public school, but who will demand at least "a college education," and perhaps more than that, some of them, before they will consider themselves fitted for a life work. To turn as many honest pennies as possible, and to save not a few of them for the probable expenses a few years hence, is a matter of about as much pressure in Brown's case as in that of almost any man I know. But for all that the Browns are making life count for a good deal more than money-getting as they go along.

"When did you ever travel all over California from Yreka to Tia Juana?" I asked my friend one night, as we walked home together from the mid-week meeting. Brown is a prayer-meeting business man.

"I have never touched California soil outside the nine southern counties," he replied.

"Then tell me how a man who works as you work has ever managed to make himself so familiar as you are with everything that bears the California stamp?"

"We live in California at our house," answered Brown, with a laugh. "And I'll tell you how we do it, if you don't mind listening, for I think we've got a good thing, and we'd like to share it with our neighbors. You know there are a great many people who come to California from the East who don't live here at all; they just sustain their bodies here and keep their minds and hearts in the East. We made up our minds when we came here ten years ago that we would never dishonor the old New Hampshire home if we could help it; and so, instead of wasting our lives with homesick yearnings for the old friends and the old life in New England, we just tucked it all away in a good warm nest in our hearts, and made a business of getting acquainted with California. Many things had worked together to bring us here, and we determined to make the best of it; and we've found that when people attempt to make the best of life in California they have plenty of magnificent material to work with.

"We began with the map from a railroad folder. It was pinned to the wall in the dining-room, and was re-

ferred to many times a day. Whenever we heard of a California town that we could not locate, we appealed to that map. When we read anything in the papers concerning any portion of California, we always 'mapped' it. Naturally, our table-talk soon became largely California talk, and youngsters and all were not long in becoming enthusiastic students of this great State.

"After a while I suggested California scrap-books. Each member of the family had one. Mabel was to fill hers with descriptive articles. Ted is our naturalist, and he was to collect articles concerning California animals, birds and insects. Bert took the old Spanish missions; Laura the botany; Mrs. Brown the present conditions of life in California, with special reference to Home Mission work; and I undertook to fill a book with articles on California industries. We are a busy set of people at our house, but we manage to get together usually three times a day, and the walls of our dining-room hear an immense amount of California talk. I think we do know the State about as well, perhaps, as people can who have seen so little of it as we have, and I tell you it is fascinating. There has been a great deal in the way of 'booms that did burst,' and irrigation schemes that have failed and other things that try men's souls, that have made some people wish they had never seen California; but, on the whole, it is a great big glorious State; and we are here, and our home is here, and we are going to get all the good out of it we can, and try to put some little good into it.

"Just one thing more: we believe in the religious newspaper at our house, and there are some ten or a dozen of them that we would like to take and read every week; but that is out of the question, so we must do some deliberate choosing. The old 'family paper' that we had in my father's home in the East as long ago as I can remember, we have clung to, and do not intend to give it up unless we shall be obliged to; but it will be the next to the last, not the last paper, to be cut from our list if we ever get down to the starvation point so that all our papers must go. Our denomination has a Pacific Coast paper that has been here now for fifty years, and has been one of the forces working to press California into the kingdom. In some respects it is not so good a paper as our Eastern denominational papers, but it is a better California religious paper than all the others put together, and sheer loyalty to the work that is next our hand easily gives it the first place. We feel bound to it by a sort of 'family sentiment' that has been begotten of our study of the State we live in; and we want it not merely because it is the organ of our denomination here, but because it stands for the Master's work right here where we are. We do not take it because it needs all the support we can give it, but because we need all the support it can give us. We feel that we cannot do intelligent Christian work in California without this paper."

As I bade my friend good-night at his gate, and walked on to my own home, I called up New Hampshire over an imaginary telephone line and gave an order for "all the Browns you've got. Ship immediately by lightning express."

Corona, Cal.

Japan has entered the lists against America in the purchase of desirable things in England. The great library of the late Professor Max Muller has been bought by Baron Iwasaki for presentation to the University of Tokio, where a special building will be erected for it. The library consists of 13,000 volumes, with eighty-one Sanscrit manuscripts.

Blue-Monday Papers.

By W. H. G. Temple, D.D.

The Latitude of a Sermon.

The Congregationalist has been throwing open columns lately to a symposium on the Congregational minister. It has been a real feast, too; for there is a great deal of nutriment in him. But unless the prandial critics hold up, there will be nothing but bones left on the table. Some of the feasters have been cannibals—chewing up their own peculiar kith and kin. I doubt, however, whether they can digest them. Tough minister is no easier to reduce to chyle than tough beefsteak. Beside that, there isn't enough of any one victim to go all around and give each voracious feeder a choice cut. Some have gone at their alimentary task so savagely that it is to be hoped that their meal will disagree wieh them; and some have been in such hot haste to leave nothing of the poor fellow, worth speaking of, that I shouldn't wonder if a toothpick or two would discover parts of him still clinging among their molars. The laity have been less greedy than the clergy at this festal board. Perhaps it has been on account of their false teeth. They haven't been quite sure of their biting powers, and have therefore proceeded cautiously.

Now, the average Congregational minister is quite able to defend himself and his preaching—for it is his preaching that the critics are after. I have been expecting that he would get up from the dissecting table, and shake his bones, and show his teeth, and turn upon his gorged diners. While he is getting ready for the return onslaught, I have been wondering if he is the only sinner, or the sinner above all sinners. I have been asking myself if he has not some cousins, or nearer kin in the other denominations, who would furnish quite as good a meal as himself. I have been looking into matters a little, and my conclusion is that there is just as pure, just as sturdy, just as loving, just as Spirit-blessed a gospel preached from Congregational pulpits as from any in the land. I have never met a more genial, a more intelligent, a more sensible and adaptive, and a more spiritual set of men, than I come across in our associations and councils and general meetings. The easiest thing in all the world to criticise is preaching, and the hardest thing in all the world to do is to preach acceptably to a large body of thinking people. There is a great deal of cant on the part of the laity, and there is a great deal of jealousy on the part of the ministry, both of which are apt to get into a discussion like this.

My object in this paper is to show what a wide gospel we ministers have to preach. Ringing all through the criticisms so far, has been the oft repetition of the great apostle's determination to preach but Christ and him crucified, as a single theme. I want to show the latitude of that theme. If the cross is the equator, how far away from it can the sermon move before it begins to feel the chilling influence of the poles? By continually following the apostle's example, are we likely to move in a contracted sphere, and become repetitious and monotonous? Furthermore, will not the average man be likely soon to preach himself out?

The theme of the cross contracted? You might as well talk of the dome of the sky being limited because it seems to bend down to the horizon on every side. Travel in any direction thousands of miles, and still the horizon bends down across your path, just as far away and yet widening out as you approach its apparent boundary. So with Christ as man—God—sacrifice. The subject is illimitable. Bounded on the south by the lowest guilt, on the north by the highest honor, on the east by the

fiercest trial, on the west by the holiest calm, this theme reaches everywhere and touches humanity at every point. Was Christ man? Then the whole round of human weal and woe comes within the scope of the subject. Was Christ God? Then infinity, immensity, eternity, is covered by his being. Was Christ's mission to give himself a ransom for sin? Then the whole plan of salvation is inseparable from his person and work. All the Old Testament Scriptures come into the account, because, according to his own words, they are they which testify of him, and Peter emphasized the truth by declaring, "To him give all the prophets witness." Read of the creation and there you find him, for "all things were made by him, and without him was not anything made that was made." Study the fall of our first parents, and read the promise of a Redeemer. Look into the construction of the ark, and the saving of one family, and remember that this was the first link in the new ancestral chain leading to the Messiah. Who talked with Abram? The angel of the Covenant, the eternal Son. Who wrestled with Jacob at Peniel? Jesus in his pre-incarnate form. Who walked in the midst of the fire with the three Hebrew children? One like unto the Son of God. The sacrifices in the wilderness and in the temple? They were types of him, and pointed forward to the Lamb without blemish. The deliverance from Pharaoh's oppression was but a suggestion of the greater deliverance from sin. The law that thundered from the mount that smoked and flamed with awful majesty, was intended to be but a schoolmaster to bring us to Christ.

We cannot speak a word of providence without referring to him who holdeth all things by the word of his power. Do we mention the Godhead? We must mention him in whom dwelt all the fullness of the Godhead bodily—the I Am—the Alpha and Omega of all existence, "the same yesterday, today and forever." We may refer to the heavens, for they were the work of his fingers; to the stars, for one of them halted over his birthplace, and he himself is the bright and morning star —the day-star arising in our hearts. We may talk of the flowers, for he is the Rose of Sharon and the Lily of the Valley. We may point to the sun, for that represents his splendor and he is the Sun of Righteousness. We may measure the mountains, for they portray his loftiness, and he died on one of them. We may preach of the snow, for that speaks of the purity of his character; of the green slopes, for they speak of his beauty; of the ocean, for that shows the boundlessness of his love.

Is the theme contracted? In all space, in all thought, in all forms, in all history, you will find traces, touches, the ineffaceable stamp of the Christ. Then take up the four gospels with their pencilled outline of marvelous life, marvelous teaching, marvelous self-sacrifice, marvelous Deity joined to marvelous manhood—take the record of the four gospels, and what an endless variety of presentation, argument, illustration and convincing fact, do we find for comment and amplification! Right down into the restless life of man Christ comes, and, amid its heave and toss, and fierce disputes and incessant battle, places himself, that needy humanity may draw upon his omnipotence in every emergency, his perfect guidance in every bewildering maze, his deliverance in every danger, his compassion from cradle to tomb. All home life comes properly under the preacher's notice, for he has made sacred the hearthstone. All trades and occupations may demand his attention, for Jesus worked at the bench, and mingled with men who followed the humble vocations. All business transactions are legitimate subjects for discourse, for he laid down principles for their regulation, and commended honesty, frugality and industry wherever he found them. The children come in for a share of notice, for he exalted them into particular prominence. Political relations and reforms are appropriate themes, for he used them as illustrations, and inculcated loyalty and conscientious citizenship.

Where shall we stop? Is the theme of Jesus Christ and him crucified a narrow, contracted, repetitious, and therefore monotonous theme for the pulpit? Find me another that will reach so far, delve so deep, mount so high, and probe so into the very essence of things. Isn't it broader than the broadest of all considerations that can occupy both mind and heart? Doors open from it in all directions. It is preached for nineteen centuries, and still sheds new lights, opens up new truths, and finds its way into new experiences as time rolls on. Standing at the equator of the cross, the conscientious preacher may sweep the circles of all the parallels, and still be within the limits of the limitless theme.

What, then, is the trouble with the preachers who furnish so much food for critics? It is certainly not that they have a contracted gospel to declare. Can it be in the temper of mind in which the chosen subject is approached? Can it be in the heart-thought of the preacher? An evangelistic minister will find the gospel in a dry table of genealogies. A man on fire with the love of human souls will make any theme glow in the light of Calvary. It cannot be a question of latitude, then. Did I hear anybody suggest lassitude?

Seattle, Wash.

Madura Mission of India.

Boston, Sept. 5th.—The American Board of Foreign Missions has received the sixty-sixth annual report of its Madura Mission of India, with a brief review of the work of the mission from its beginning in 1834 to the present time, from which it is learned that in the churches there has been a total gain of twenty-six communicants, while the number of churches reported as being entirely self-supporting is twelve, a gain of three over last year. The total number of Christian students in all schools has risen from 2,117 to 2,243, a gain of 126, a gain of nearly 6 per cent; while the grand total of all scholars in all schools has increased from 7,682 to 8,046, a gain of 364, a gain of 4.7 per cent. The schools entirely self-supporting have increased from three to four.

Pasumalia College has received generous help, given by the students and professors of Williams College, donations from Mrs. Tufts of Boston, which made possible the beginning of a home for non-Brahmin Hindu students, help to poor students given by the Sunday-school of the Chicago Avenue church, and help in many ways given by Mrs. Capron of Boston. The Madura Mission was begun in 1834 by men who had already had experience in mission work, and who came from the Jaffna mission, that had nearly twenty years of experience behind it. Nearly every form of work known among modern missionaries is found in the Madura Mission: Street preaching, itinerating where the principal object is to reach the Hindu community by preaching and distribution of Bibles and tracts, touring, where the missionary visits the various congregations of Christians, inspecting the work of catechists and teachers, and looking into the needs of his people, hospitals and dispensaries, schools of all kinds, from the village school to the college and seminary and training school, where men and women are trained for active work, Bible women working in the houses of their Hindu sisters, the printing press and the newspapers and books of various descriptions. The work in the Madura Mission is far beyond the ability of the native church to support, and unless a large reduction in the work is made foreign funds will probably be needed for years to come.

Growing in Grace.

By Dr. Johns D. Parker.

The term "grace" signifies etymologically beloved, dear, agreeable. As used, the word has several meanings. Sometimes it signifies purity of heart, or holiness; sometimes it is a term used to cover spiritual endowments, and sometimes it means the favor of God, which results in benefits conferred. There is little doubt that in all these meanings, grace, in its normal or ordinary manifestation, comes into men gradually and almost imperceptibly. Its increase may be expressed by the term "growth," although it does not increase as a tree grows, by its own inherent life. The term "growth" signifies only that grace increases gradually as a tree grows. A tree has conditions of growth, such as moisture, heat and sunshine, so grace has its natural and its supernatural conditions. If we look at a tree, its growth is not apparent. But if we look at it after a few years, the growth is very apparent, if it is a young tree. The writer planted some hard maple shade trees around his father's home, and after some years the man who bought the old homestead, and had a very practical turn of mind, made sugar out of them. They have now grown so large that people call it "Maple Corners."

Grace, when it signifies holiness, is of very slow growth. In this sense grace is not dynamic. God does not cause it suddenly by divine power. He simply favors it, induces it, brings it about by the influences of the Holy Spirit. All mental philosophers teach that the modifications of the human mind are very slow. We have seen that the growth of a tree is slow. So is the transformation of character. We see a man today and note his character. In ten years we see him again, and note that he is substantially the same man. We recall his tones of voice, the expressions of countenance and his gestures. He even floats along in the same current of thought and activities. There are some new experiences, but he is substantially the same man following the pursuits. If he has experienced a change of heart, he seems to be about the same man in his natural faculties, but he is going in a different direction. A wild boy went off to college, was converted and studied for the ministry. Returning to his native town, the hotel-keeper gave him a sharp look, and then asked, "Are you that wild boy (calling him by name), or another man?" He replied, "I am another man." The landlord recognized him, but was in some doubt, as he had grown from a boy to manhood.

Mental philosophers do not know how modification takes place in the human soul, how character is formed. There is a law of mind that if we think a certain thought it is easier to think that thought or similar thoughts again. This law is illustrated by a thick, stiff piece of paper. If you fold the paper together along a certain line, you will find that it tends to fold again along the same line. Continuing to think the same, or similar thoughts, produces a modification of mind, or induces a new disposition. Now the Holy Spirit in some mysterious way helps us to think good thoughts, and aids us to form a new disposition. Perhaps it would be better to say that we co-operate with the Holy Spirit in getting a new heart. There is a divine and a human element and the divine comes first in the order of time, although both work together. No one knows how the Holy Spirit strives with sinners, teaches us, helps our infirmities, searches all things, imparts the love of God, edifies the church, comforts believers, communicates joy and imparts hope. Christ says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." We do not see the wind, but judge of its presence by its effects. So is every one that is born of the Spirit. Theologians do not understand the operation of the Holy Spirit—in what manner the Holy Spirit brings about results. But all agree that the work is not mechanical, but what may be termed rational. The influence is in harmony with the laws of mind. The Holy Spirit does not operate by artificial or dynamic methods.

The practical truth for Christians is that Christian character is formed gradually, almost imperceptibly, like the growth of a tree. If we cut into a tree in the spring, we find the sap at work, but no microscope will reveal the process by which cells are constructed. There is vegetable life in the tree, and each species of tree forms its own cell. At the end of the summer, exogenous trees have completed the annual layer of fiber, but no botanist can tell you how it was accomplished. The mysteries of grace and of a human soul must be greater than those of a tree.

One truth is apparent in the growth of a tree. The growth is gradual. So it is with the human soul in growing in grace. Christ says (Jno. xvii: 17): "Sanctify them through the truth." The truth under the agency of the Holy Spirit is the instrument, and as we become possessed of spiritual truth, and yield to the influences accompanying it, and thus become molded by it, we acquire a new disposition, in accordance with the laws of mind, and become more holy. Thus holiness and a knowledge of spiritual truth come *pari passu*. How slowly the human mind learns spiritual truth? How slowly it learns any truth? Generally, it takes several days even to learn the alphabet. How long it takes to learn a language so we can read and speak it! The dialect of Canaan is no exception to the rule. But by studying the Bible, by meditation and prayer, by watching and praying, Christians can attain holiness. They grow into it, or rather it comes into them as a condition of soul, with spiritual knowledge. As a peach, under the influence of showers and sunshine, ripens, so Christians under spiritual influences ripens for heaven, until they have their conversation in heaven (Phil. iii: 20).

Sometimes spiritual endowments seem to be extraordinary like those of Pentecost, when they are sudden. It cannot be doubted, however, that ordinary spiritual gifts, which a great many Christians possess, can be improved and strengthened by exercise. A pastor said that a young lady, who seldom spoke in prayer-meeting, almost saved his church from destruction. She was a beautiful, spontaneous singer, and when there was a pause in the devotional meeting—pauses that sometimes kill a church—she would put in the sweetest song spontaneously, just the hymn they needed. And it was always in the right key, familiar and exactly in its right place. And he says she improved in this gift every year.

The favor of God may be increased. Luke (ii: 52) says Jesus grew in wisdom and in favor of God.

Now it is unfortunate for any farmer to think that a tree will grow to maturity suddenly. If he dreams that a forest will spring into being some night beside his home, he will be disappointed. If a Christian thinks that he will turn suddenly, as he walks along the street, into a saint or an angel, he will be disappointed. The farmer must plant the seeds and cultivate the ground, and then, under the influence of sunshine and shower, he will, in time, have a forest. A Christian must study the Bible and meditate and watch and pray, and grow in grace, and finally he will be ripe for heaven.

Missionaries and Their Descendants.

In the September Century, Bishop Potter of the Episcopal church writes some things concerning the early missionaries to the Hawaiian Islands, and their descendants, which are worth repeating. He says: "I may not trace here the history of Christian missions in the Sandwich Islands, but I may at least say, as one wholly outside of the communions by which originally they were initiated and conducted, that no one can visit these islands without recognizing the noble work which Christian missionaries have done there. By a curious confusion, a habit of jesting allusion to the "sons of missionaries" in the Hawaiian Islands has, in many minds, been associated with the missionaries themselves, and perhaps it may be worth while for an outsider to say how much in his judgment it amounts to. I suppose that in Honolulu, as elsewhere, the sons of missionaries have turned to secular callings, and I presume they have conducted themselves with shrewdness and success. It is difficult to see why they should not have done so; and if a missionary's residence in the Hawaiian Islands gave his son a business advantage there, it would seem natural enough that he should have embraced it. I have heard in other foreign fields bitter words about the missionaries, and in one instance took the trouble to follow these complaints and sneers to their source. It was said that missionaries took advantage of opportunities to push their way into business agencies, and so crowd out men whose livelihood these agencies were. On inquiry I found that the whole basis for these wholesale charges was that one missionary in a foreign land who had lost his voice there had turned to a secular task which was offered him, and which it was found that he could do better than the men who stood next to him in competition for it; and that was all there was to it. Under such circumstances, the whole superstructure of misrepresentation crumbled to the ill-smelling fragments of business jealousy. In the same way I found, on inquiry in Honolulu, that a good deal of the bitterness against missionaries had to do with their courageous witness against the glaring immoralities of their own race. They had been contemptuously described as, there and elsewhere, living in luxury and indolence, and their homes as illustrating what, to the natives among whom they labored, was a prodigal expenditure. Well, yes, when one is living among a community whose wardrobe consists of a bit of cotton cloth, and their daily menu a bowl of rice or taro, a rocking chair and a pair of cotton sheets may seem bloated self-indulgence; but the question whether a civilized human being is called, in order to do missionary work, to accept barbarian standards of decency or modest comfort would still remain to be answered.

A much more interesting and more important question, whether in the Hawaiian Islands or anywhere else, is the question, What was the influence of these Christian missionaries and those who came after them upon the manners, habits, beliefs, and ideals of the people to whom they came? At the base of the state, it forever needs to be remembered, there is the family; and the first thing that Christian households, largely drawn from New England ancestries, spoke to was, so far as it existed at all, the Hawaiian conception of the family. We were shown in the streets of Honolulu a wooden house which had been made in New England and shipped piecemeal to its destination. It was as delightful a bit of incongruity as could be imagined, with its two stories, white clapboards, green blinds, narrow windows, low ceilings, and the rest. One perspired at the thought of the sufferings of those who had summered in that hot second story, and wondered at the persistence of provincial type that could have done so stupid a thing. But also one could not but straightway remember how much else that was fine and high had persisted along with it, how much patient courage and steadfast self-sacrifice had gone to the acquirement of the heathen speech, had wrought with the pagan mothers and children, and day by day had held up before that wild and lawless savagery the pure and strenuous examples of gentleness and godliness and unswerving devotion to duty. That that large expenditure of labor and money has produced in the Hawaiian Islands enduring results, no one who knows them will pretend to question.

Was It a Mere Coincidence?

There are, at Los Angeles, Cal., at present, a young man and his wife who are there studying the Chinese language, along with nineteen other Christian workers, preparatory to going to China in the fall to open up a mission that is to be like that of the China Inland Mission, and occupying a similar relation to the United States that that Mission does to Great Britain. The man is Mr. Walter S. Elliott, who went out from the Second Presbyterian church of New Albany, Ind., about a month ago, and, feeling that his case would be of interest to the people of God, I am led to place it before them.

Mr. Elliott applied some few years ago to the Presbyterian Board to be sent out as a missionary to China, but at that time, owing to the financial stringency that was upon the country, the Board could not undertake it, and, determined to go, if it was the Lord's will, he applied to the China Inland Mission and was accepted, and was to go at the time that the Boxer War broke out. At that time he was affianced to a Miss Edwards, a sister of Dr. Chauncey T. Edwards, pastor of the First Presbyterian church of Peoria, Ill. Miss Edwards had also been accepted by the same Mission. While waiting for the war clouds to lift, Mr. Elliott came to our city and took charge of the Y. M. C. A., and did for us an admirable work, but had never abandoned his intention of going to China, as soon as God in his providence should open the way. This spring, he and his wife attended the annual missionary meeting, which takes place at Anchorage, Ky., at the home of Mrs. Stombach, where he met Mr. Houlding, and listened to him tell of the work that God had given him in China, and his prayer that the Master would give him twenty laborers to take back with him. Mr. Elliott was at first prejudiced against the man, because he thought, as he told me, that he was working for his own glory; but the Spirit overturned his prejudices and laid it upon his heart to offer himself for the work. In conversation with his wife, he found that she had gone through the same mental state as himself, and that it had been laid upon her heart also to go. Being released from his obligation to the British Mission by reason of the fact that he had married, and they would require a renewal of obligations before they would again accept him, he and his wife took the matter to God in prayer and rose from their knees, fully assured that it was God's will that they should undertake this work, though no one stood pledged for their support, and they go out entirely trusting in God for the money with which they are to be sustained.

Having made up their minds to go, they settled on Monday, June 24th, as the day on which they would start for the Pacific Coast, where they were to meet the other missionaries and there study the language till fall, when they would go to China. As a member of my church, and a most estimable man and woman, we felt that we ought to give them a farewell service, and, owing to his relation to the pastors of the city in the Y. M. C. A.

work, the other churches were invited to unite with us, but owing to the inclemency of the weather and the exceeding heat, there were but few in attendance at the meeting. Mr. Elliott had stated positively that he would begin his journey on the Monday of the date already mentioned. When asked if he had the money, he said, "No." When asked how did he know he would have it, he answered, "The Lord has it, and he will provide, if it is his work, and he has shown us that it is his." On Wednesday evening he received $20 from a friend, but, as the Assistant Secretary of the Y. M. C. A. needed money to go to Michigan and had less than a dollar, and inasmuch as he had persuaded him that it would not be the act of a Christian to sue the organization for salary, he turned over to him fifteen dollars of his twenty. He had, in the meantime, packed his household belongings and had them taken to the depot for shipment to California. He was anxious that the Lord would send him enough to pay his way to California before the meeting on Thursday night came off, and entreated the Lord to send him that much. He was on his knees in prayer, just before coming to the meeting, when the door-bell rang, and, going to the door, a man handed him an envelope in which was fifty dollars, being the exact sum that he needed to make up the amount. It was sent to him by a gentleman who was interested in the work that he had undertaken. In the note he said to him that it had been his intention to send it to him the next day, but fearing that he might be prevented, or that something might happen, he had sent it to him at that time.

And so the suggestion to my mind has been, Can any one see in this anything but the hand of God? Is it not a direct answer to prayer and another of the many evidences that God gives us that he will honor those that are willing to trust him? In this age of skepticism, it is well that we have such living proofs as this to which we can turn. Mr. Elliott is not a visionary man, as some might be tempted to think, but a fine example of healthy, muscular, Christian manhood, with a wife, like himself, who enjoys health, and both enjoy a sweet reliance on God.

At the meeting in the church he told us that he was a grown man before he had ever given any thought to God. He was in California, working in a mining camp, and lost his way one day in the Sierras, and in trying to reach the top of the mountain, he was overcome with exhaustion, having gone nearly the whole day without food or drink. He fell in a swoon, and when he regained consciousness he again tried to get to the top of the mountain, in hopes of being able, by the smoke, to locate his camp, but again fainted. This occurred the third time, and this time he felt that he would never again see the faces of his friends. As he lay there, for the first time there came into his mind the thought, "There is a God," and he said, "If there is a God, let him reveal himself to me and I will believe in him and dedicate my life to him." Instantly he received power to resume his course, and actually ran to the top of the mountain, and in a short time he found the end of an old and abandoned trail, into which he feels he was led of God, and in a short time was back in camp. This was the beginning of a life of trust, which has been strengthened in ways that reads something like the life of George Muller of Bristol, of whom, however, he had never heard till a few days before taking his departure from our city.

While here, he made it a rule to meet all of the current expenses of the Y. M. C. A., which was no small undertaking, and was done by him for the first time that it has been done in the history of the institution in this city. He said that he often left himself with no money for his own expenses, but he had a Master to whom he could go, and that when there was no money for him at the Association rooms, he would find what he wanted at home, and that God had always provided for him. His presence in New Albany has been a great spiritual lesson to Christian people that God honors those that honor him, and that the living God still hears the prayers of his people. There were many in our city who thought his course worse than foolish, but the remarkable answers to his prayers have silenced them, and led some to say, "It is remarkable"; others, "It looks as though God is in it."—Rev. H. A. Hymes of New Albany, Ind., in Herald and Presbyter.

The Sunday-School.

BY REV. F. B. PERKINS.

A Plea for Total Abstinence. (Prov. xxiii: 29-35)

Lesson XII. September 22, 1901.

"Intemperance" and "drunkenness" are often used interchangeably; but they are not synonymous. Intemperance includes drunkenness as one of its forms, but is not limited by it. So as between "temperance" and "total abstinence," a similar distinction is to be noted. Temperance is more nearly identical with manly self-control. Total abstinence, as the term is usually employed, is temperance carried to the limit of absolute disuse of alcoholic beverages. A true man *must* be temperate; whether or not he shall be a total abstainer depends upon circumstances.

Our subject of study today is *drunkenness*, and the relation of *total abstinence* to *temperance*.

* * *

It is a sorry picture which is presented to us—the wreck of a man!—blear-eyed, coarse-featured, sensual-faced, slouching, and generally unkempt. The more closely you study him the worse the wreck appears. Confused in thought, insensible to the distinctions of truth and honor, his word, even his most solemn oath, is absolutely worthless. Now he is silly, revelling in impure images and foul-mouthed indecency; now fault-finding and grumbling; now quarrelsome; now rashly venturesome. He is bruised in brawls and maimed in accidents which his own insane folly has invited. Responsibilities are forgotten, ordinary caution is neglected, judgment and skill are lost, and the worst perils recklessly encountered. With fatuous unconcern he will give himself up to revelry while storms rage around his floundering ship, or sink into maudlin sleep while clinging to a rocking mast. Injured, he does not know what hurts him, but babbles senselessly, "I'm all right; let me alone; I'll be good for another bout in the morning."

But when he wakes, and through the day, except as the baneful fire burns within his veins, what depression, what sighs, what moans, what fruitless remorse! And so by violence, or by disease, the tragedy culminates; his wasted powers fail, and he passes into the eternal shadows, the darkness deepening, and the gloom unrelieved!

That was the picture of drunkenness in the days of Solomon. Whoever the artist, he was one who knew men, and the ways of the world, and the perils of intoxication, only too well. And his picture may stand for the drunkard and the perils of alcoholic drinking today; only the lines need to be drawn deeper and the shadows made more dense.

That is he whose portrait we are studying—that poor, drivelling hanger-on at saloons—the liquor seller's sign and sample of work; or that occupant of the felon's cell;

or that discredited disgrace of his family; his case is worse than that if his Oriental prototype, because the conditions of modern Occidental life are so much more intense; because the liquors which work his ruin are no longer the pure juice of the grape, unfermented or distilled, but fiery decoctions such as were wholly unknown in those times; and because the drinking now is so largely at public bars, and amid surroundings calculated, with devilish ingenuity, to allure the unwary and to minister to every base appetite and unholy passion.

* * *

For other reasons, also, drunkenness today is a more fearful evil than ever before. It is more than an individual calamity or family disgrace; to an unprecedented extent it is a social and public peril also. A drunken man can do a thousand times more harm, can endanger a thousand times more of life or property, than when this warning was uttered. Take the recent wreck of the "Islander," with its shocking vice and appalling fatality, for an illustration. Read Mr. Snider's story of that causeless calamity, as a comment on the words, "Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast." It is not religion or philanthropy alone which is now arrayed against the drinking habit of society. Their relations to business are becoming closer and more clearly discerned, and as a consequence, simply as a business proposition, many men are arraying themselves on the side of total abstinence, whom other motives would not affect. Merchants are insisting upon sobriety in their employes. Drunkenness is a risk not to be encountered. The frequenter of saloons is not to be trusted. Corporations are alive to the peril and are guarding themselves and their patrons by stringent rules. Such a manifesto as that recently issued by the Southern Pacific Company is not only timely, but significant. The bars on their ferry boats are doomed. The practical operation of the order for their removal may be delayed, but it cannot be prevented. For it is based on sound business, as well as humanitarian principles. And when those shrewd men who determine its policy realize a little more forcibly the commercial value of human life and of public virtue, compared with immediate freight receipts, then those demoralizing bars will be buried beneath an interdict as crushing as "Hecate's ban, thrice blasted, thrice infected." And this is everywhere the trend of things. Total abstainers are getting the right of way in the business world with great rapidity. Distillers, whatever their prejudices, prefer Chinese about their wine cellars, because less inclined to drunkenness. Even saloon keepers will secure total abstainers, when possible, to tend their bars. The risks are less.

* * *

Our author calls attention to another feature of drunkenness, its insidious approaches. "Wine," he elsewhere warns us, "is a mocker." So it is. Deceit is one of its marked characteristics, and must be reckoned with. So winsome it seems, as one holds up the glass to the light; so beautiful its color, so sparkling its movement; so delicious its odor, so smoothly it glides down the throat, so pleasurable its sensations, so innocent of evil! How it stirs the pulses, and warms the blood, and stimulates thought, and unlooses the tongue, and refreshes the whole system! Ah, yes! but carry the process a little further. What is the meaning of that growing preference for distilled over fermented liquors; and the more frequent craving for such stimulants? It is God's danger signal. It witnesses to a weakening of the vital forces, which renders them both more dependent, and less responsive to such artificial excitement. But it is probably an unrecognized signal. For the process has benumbed as well as weakened the faculties. Incipient stupefaction has attacked the nerve centres, and brought a cloud over the intellect. Disorganization has begun. The balance is lost. The eyes begin to behold strange things, and the heart to utter perverse things. You can't persuade the man to believe that he is really in danger, or that the signs of deterioration have anything like that significance.

By and by the awakening comes. It matters not how —some disgraceful exhibition of oneself, some reckless exposure to death, some inability to meet a call for nerve and courage—somehow or other the disclosure comes, and what had seemed so innocent begins to "bite like a serpent and sting like an adder."

Such a glance ought to be the signal to instant and radical action; but habit by this time has become strong, and the bewildering fumes are puzzling the brain and unbalancing the judgment. The danger is more than the hope.

I recall a certain college recitation, the subject being the chapter of Pres. Wayland's "Moral Science" which treated of drunkenness. The student upon his feet was a good fellow, but one of those known to be prone to "drink the cup of a costly death." "Mr. D.—," said President Hopkins, "will you state some of the physical effects of intemperance?" Which, sorely against his will, he was compelled to do. "And now, Mr. D—, how is it as regards the result to the mental faculties?" And again, the class all intent, he must go over the sorry catalogue. "How now within the moral nature—what results here?" And still the poor fellow was forced to detail the ravages of an uncurbed appetite. "Well, now, Mr. D—," said the president, bending upon the student his keen but kindly eye, "if such are the effects of intemperance upon man's physical, intellectual and moral nature, don't you think a man is a great fool to get drunk?" Neither that student nor the class were apt to forget that lesson. * * *

The conclusion from all which has been said may be summed up in one word—*Don't.* "Look not upon the wine when it is red." Don't linger in admiration of its color, its beaded bubbles, its rich aroma. Put it away from you. Turn your back upon it.

A man was applying for place as a coachman. There were several other applicants; and the question went round, "How near could you drive to the edge of a precipice?" One said a foot, another six inches; this man replied, "just as far away from it as I could get." That was the man for the place; and he got it. That, too, is the safe—in view of the manifold dangers which beset it —that is the only absolutely safe rule for any one in these days, as regards intoxicating beverages, by whatever name called. That pre-eminently is the rule to be commended to young people today.

* * *

So far the writer of the Proverbs. Good as far as he goes. But he does not go far enough. It is a partial view, limited to the drunkard's own body. Moreover, his counsel is all negative; and negations do not build up a character. It does not emphasize the value of right habits as a counterpoise to evil. It does not suggest how much may be done indirectly, by self-control in matters of food, of sleep, and of occupation. It does not lay stress upon the cultivation of the higher faculties of the intellect and the heart; and, specially, of a generous regard for others, and for the influence upon them which one's own ways of living may exert. Yet all of these are of great importance as auxiliaries, and as pledges of deliverance in the hour of temptation.

The condition of safety most vital of all remains to be stated—God's grace, humbly sought, and faithfully used. This was the injunction of the Apostle: "Be not drunk with wine, wherein is excess, but *be filled with the Spirit.*" There is no safeguard like it. For one who, having fallen, would struggle to his feet again, it is almost indispensable. Mr. Gough's testimony is in place here: "No pledge could have saved me; the new birth was my salvation." And the stories which come to us from countless rescued victims of intemperance confirm his words. And because this is so, such lessons as this are eminently appropriate to the Sunday-school. Our boys and girls need to be forewarned and forearmed against the seductions of the wine cup and the saloon. And the Christian church is pointed out as the most effective agent in the crusade against this deadly foe of the world, as for the promotion of temperance in all its forms.

Christian Endeavor Service.

By Rev. J. H. Goodell.

The Saloon Power Doomed. (Ps. xxxvii; 1-10.)

Lesson XII. September 22, 1901.

(Temperance Meeting.)

This meeting will require more than usual care and preparation to save it from monotony and platitude. If you have to thresh over old straw, do it so vigorously that you will knock out a few fresh kernels. Get some fresh facts about the saloon in your own vicinity. How many homes does it touch in your own town? Is it kept in existence by the sottish drunkards, or by those who pose as respectable people in the community, but insist upon exercising their "personal liberty" in beer-drinking? Fix the responsibility for the presence and continuance of the saloon in your region. Interview a dozen people and ascertain what they know about the effect of alcohol upon the human system and the moral habits of men, even when taken regularly in small quantities. Are the Christian people, as a body, or in such numbers as to carry the weight of the entire body, taking any concerted measures to banish the saloon from your county? If not, why not? Talk with your minister and deacons and learn just what the reason is. Above all things, do not howl and whine and rant until sensible people are weary. Keep still, or make those present *think.*

* * *

I suppose it is worth something to the farmer to cut off the blossoms of the Canada thistle, as it blooms each season; it checks the spread of the weed to some degree. But he will never drive it from his land until he destroys the root of each plant. Our progress in the temperance cause has been limited to simply checking what without these efforts would have been the insufferable increase and tyranny of the rum power. There is some value in reiterating this slogan: "The saloon must go!" Probably it awakens the drowsy and arouses the indifferent to some degree to shout: "Vote as you pray!" It is difficult to tell what our supervisors and city councils and excise committees would do with us if they never heard any mutterings among the political trees. With them, too often, revenue, like charity, covers a multitude of sins.

* * *

But the saloon is only a symptom. The disease is beyond and outside of the institution itself. It is what human nature calls for and insists upon having. We blame the devil too much for the saloon. We talk as if it were some device of his diabolical ingenuity used to entrap unsuspecting humanity. It is not that at all. The saloon is in your town and mine because men want it there. They want the debauchery of drunkenness in some grade or other. The moderate drinker—the beer drinker and the wine sipper—wants just exactly what the old sot craves, only he wants it in a milder degree. Just as in profanity some men are not satisfied without indulging in the full catalogue of the coarsest oaths, while others confine themselves to those refined expletives which will not appear to deface the respectability of their vocabulary.

* * *

The saloon is a product of the low ideals in "our town." There are men and women enough there with manhood and womanhood sufficiently low to demand these places of indulgence. The rest of us do not care enough about the condition to go vigorously to the work of raising that manhood and womanhood to such a plane that no demand for the saloon will exist. While we are hunting more votes for prohibition, and signing petitions against licensing this or that saloon, our real need is a more stalwart Christianity. We ought to have more sermons and editorials which show that they are born of the burning conviction that the manhood and the womanhood of the community must be lifted to a higher level. Our congregations ought to gather every time they convene with a sentiment in every heart that the public character is on altogether too low a level and must be elevated until the lack of demand for all institutions of evil will kill them. Until our church-going has something more strenupous and impelling about it than the strains of sweet music or the fascinations of some individual eloquence, the cry, "The saloon must go!" will be the veriest pusillanimity.

* * *

The admixture of selfishness in the working of our Christian life has not a little to do with the continuance of the saloon in communities. In a certain city in Massachusetts one-half of the city is crowded with the homes of people who are employed in the manufactories. A long street separates that part from the higher portion occupied chiefly by the wealthier citizens. These latter see to it that all the saloons are kept on the other side of this dividing line. We are too horrified when the saloon comes into our neighborhood, and too careless about its location in places less aristocratic. No, we are not to fret over evil-doers, for fretters are not good workers at anything. We are also to wait on the Lord; but that does not mean to sit idly by until the saloon is struck by divine lightning. The man who waits on the Lord is he who throws his life, with all its powers, into making a vigorous Christian sentiment which will drive all evil far away from the home of man.

Woman's Home Missionary Union of Northern California.

The annual meeting for the election of officers and the transaction of other business will he held at the First church, Oakland, on Wednesday, September 18th, at 3 p. m. This meeting is necessarily held in Alameda county, in accordance with the State law of incorporation.

* * *

An adjourned annual meeting will be held in Plymouth church, San Francisco, on Thursday, September 19th. The church is located on Post street, between Buchanan and Webster streets. Take Sutter street cars to Buchanan; thence one block to Post street.

PROGRAM.

10 a. m.—Reports (Officers, Nominating Committee and Auxiliaries).

* * *

12:30 p. m.—Luncheon (15 cents each).

1:30 p.m.—Addresses by Mrs. E. S. Williams, Mrs. C. W. Farnam, Mrs. H. Hammond Cole, Rev. C. R. Brown.

Woman's Board of Missions for the Pacific.

President.....Mrs. A. P. Peck.
819 Fifteenth street, Oakland.
Treasurer.....Mrs. S. M. Dodge.
1275 Sixth avenue, Oakland.
Home Secretary.....Mrs. W. J. Wilcox.
576 East Fourteenth street, Oakland.
Home Secretary.....Mrs. R. E. Cole
1367 Castro street, Oakland
Foreign Secretary.....Mrs. C. W. Farnam
Fruitvale.
Branch Secretary.....Mrs. H. E. Jewett
2511 Benvenue avenue, Berkeley.
Superintendent Young People's Work.....Miss Alice M. Flint
60 Santa Clara avenue, Oakland.

The Annual Meeting.

Mrs. A. P. Peck opened the annual meeting of the Woman's Board of the Pacific with the hymn "Holy, Holy Lord, God Almighty," followed by a prayer. In reading the ninety-sixth psalm Mrs. Peck struck the keynote of the short devotional service, namely, "Joy in the service of the Lord." The one hundredth psalm was also read.

The reports of the Recording Secretary and Treasurer followed. These will be given later, in full, in The Pacific. The Treasurer's receipts amount to about $4,890.02, and for the Century Fund $1,493.

A report was read by Miss Gilbert of the work of the Alameda County C. E. Society, which is connected with the Woman's Board and the Woman's Home Missionary Union. Of this society Miss Grace Fisher is President.

Miss Piper told us of the Cradle Roll. It was organized in 1891, by the Woman's Home Missionary Union. This year it has become connected also with the Woman's Board of Foreign Missions. Its object is to lead children from infancy to be interested in missionary work. The entrance fee is one dollar, the money to be devoted to some object pleasing and interesting to children. The "Micronesian Navy" receives the money now. On joining, each child is given a membership card and a mite-box, the latter to receive pennies and to be opened at the close of the year. Miss Flint reported for the Young Ladies' Branch that they would hereafter hold their meetings with the Woman's Board, being represented by a Superintendent of Young People's Work. Their contributions would, as heretofore, be paid into the treasury of the Woman's Board. Miss Goodhue reported receipts of the Young Ladies' Branch as $481.53. Mrs. Peck cordially welcomed the young ladies. She said that young people are wanted and needed in the Board.

After singing the hymn, "The Church Is One Foundation," Mrs. Hale brought greetings from the Southern Branch, she being a Vice-President, and reported a good annual meeting of the Branch, held at Redlands. Their pledges for the year amounted to $2,000, and $2,300 were paid in. A new plan for disseminating literature is being tried. Two different ladies donated traveling libraries. These were packed in boxes suitable for sending by freight. The idea was to send them to the smaller churches, to be kept in one place for two months and then sent on to the next. Already there is great demand for these libraries. It is hoped that a third may soon be ready to go on its travels. It would be well to have a library in each district. Mrs. Hale said that the young people were working well, being much interested.

The annual report of the Oregon Branch not having arrived, Mrs. Dodge read a short note from there. The report, together with that of the Washington Branch, will appear later in these columns.

Mrs. Peck urged the wider use of the Mission Dayspring, as being a wholesome, interesting paper for children, giving much information in an attractive form.

Mrs. Farnam, the Foreign Secretary, gave a short account of our different missionaries. The great need for Spain is an endowment and home for the Girls' School.

The school at Broussa needs more room, more territory. The land is there, but others are threatening to buy it for other purposes. Mrs. Farnam said that Miss Denton needs two teachers, a piano or organ, and a communion set. Some church, which is changing to the individual cups system, would confer a great favor by sending the old set to Japan. These things would have to be supplied from private sources, nothing being taken from regular contributions to the American Board.

Mrs. Templeton of Oregon brought greetings from that Branch. She said she had come to hear Miss Denton speak, because she loved Japan and Miss Denton. Her own Sunday-school class had been much interested in work in Japan.

The chairman of the Nominating Committee, Mrs. Brewer, presented the list of officers of the Board as follows: President, Mrs. A. P. Peck; Vice-Presidents, Mrs. J. K. McLean, Mrs. W. C. Pond, Mrs. G. C. Adams, Mrs. H. E. Jewett, Mrs. C. R. Brown; Honorary Vice-Presidents, Mrs. A. L. Stone, Mrs. S. S. Smith, Mrs. J. H. Warren, Mrs. S. T. Fisher; Recording Secretary, Mrs. S. F. Bufford; Home Secretaries, Mrs. W. J. Wilcox, Mrs. R. E. Cole; Foreign Secretary, Mrs. S. M. Farnam; Branch Secretary, Mrs. H. E. Jewett; Treasurer, Mrs. S. M. Dodge; Superintendent Young People's Work, Miss Alice M. Flint; Superintendent Cradle Roll, Miss M. W. Piper; Auditor, Rev. Walter Frear.

Mrs. Wilcox then conducted an open parliament, asking three questions, "What is there new to report?" "What encouragements to be reported?" and "What discouragements?" Then the different delegates were called up to answer these questions. Bethany church, San Francisco, has increased interest in missions, meetings being held every two months. Alameda's greatest discouragement was giving up their well-loved pastor and his family; but they are encouraged by interest in the church.

Black Diamond has recently had a much-enjoyed visit from the President of the Board. Theirs is the only church among sixteen hundred foreigners. Berkeley First had kept up interesting meetings. Park church rejoices over a newly organized missionary society. At Campbell they are not doing as well as they wish, but hope to do better. There is a good society at Fruitvale; all give. Haywards complain of a lack of interest. There are some additions to the society. Oakland First has good meetings, which are well attended. They have lately had a social tea. Plymouth Avenue, Oakland, has few members, but those few are much interested. Pilgrim church, East Oakland, has no discouragements; young people work as well as the older ones. They had a good tea. Pacific Grove feels encouraged because they have paid their debts. At Redwood there are about twenty members who attend the meetings. The Stockton ladies refuse to have any discouragments. They beguile people into the meetings, then get contributions from them. Owing to stress of circumstances Saratoga could not report as much money as usual, but they raised sixty dollars. A Home Missionary box has been furnished by the San Jose ladies. There is some financial distress there, which has interfered with a full attendance at the meetings, but they have held their own. San Francisco First and Plymouth have had good meetings and no especial discouragements. At this point an earn-

est request from the ladies in charge of the lunch tables caused an adjournment, "lest the beans get cold."

AFTERNOON SESSION.

After a short social season, Mrs. Peck called the meeting to order, the hymn, "True-hearted, Whole-hearted," was sung, followed by a prayer by Mr. Rader, the pastor of the church. Then Mrs. Wilcox finished her list of churches. Market Street, Oakland, have been a long time without a pastor, which was a discouragement. But now, with their old pastor back again, they hope to do better. Interest in missionary meetings is kept up. At the Fourth church, Oakland, the pastor has just returned from a trip. The meetings are held quarterly. They have "barrels," the money going mostly for home work.

Mrs. F. B. Perkins announced the annual business meeting of the Woman's Home Missionary Union, to be held at First church, Oakland, September 18th, the public meeting to be held at Plymouth church, San Francisco, September 19th.

Mrs. Beach, in bringing greetings from the Baptist Board, expressed her satisfaction in being able to be present.

Mrs. Rogers of Missouri rather sarcastically told of her disappointments; first, she came early for fear there might be a crowd, so she might not get a seat. Then, second, there were too many empty seats. Finally, where were the children? It is of the utmost importance that children should be taught about missions. They should be taken to all the large missionary meetings that they may gain an idea of the importance of the work. Mothers couldn't begin too soon with them, and the best place to teach them is at the large meetings.

Mrs. Thomas of the Occidental Board said the work is constantly growing. They have two young women going out. She brought greetings from her Board and said the two Boards are in sympathy, we are fellow-laborers with God. Last year was their most successful year. Denominational differences are being done away.

After singing one verse of "Joy to the World," Miss Gertrude Barker of the Madura Mission was introduced. Miss Barker is home after seven years of work in India. She asked, "Does missionary work pay?" and answered most emphatically that it does. The work is most encouraging. Of course, there are disappointments with individuals. One hears of the "millions of India," but in going through the country on a train one sees few houses. One reason is that the people live in villages, as a protection against depredations by the members of the robber caste. These people, as their name indicates, steal for a living. Another reason is that the roofs of their houses are made of mud, and are not visible at a distance. There are too few missionaries for the numbers. In the Madura district there are only twenty-eight missionaries for the millions of people. Women, generally, are ignorant and down-trodden. In the large cities there are some who are highly educated. Hinduism is the religion of the country, but the most common is demon worship. People are afraid the demons will harm them, so they are constantly trying to propitiate them. At the festivals, however, the Brahman gods are worshiped. Widows are abused, forced to do all the hard work. In the robber caste widows are allowed to marry again. In the Madura district there are six hundred and thirteen missionaries and their agents, including Bible readers and catechists, and two hundred schools, mostly in Madura city. There are day schools for girls of Hindoo parentage, in one of which Miss Barker has been teaching. The girls are from five to twelve years old. Sometimes girls are taken out of school by their parents and persecuted to make them return to the old way of living. In spite of all, mission work does pay.

Miss Denton of Japan was next introduced. She apologized for being here for two annual meetings and said she had hoped to return sooner. (She sails in a short time.—Ed.) After her visit in America, Miss Denton is more than ever convinced that missionaries have the best part of all. The hard part is for those who are at home, who have to raise the money to carry on the work abroad. Open doors everywhere urge us to do more. The tendency in Japan is downward; everything pulls a person down instead of up. Miss Denton feels that Japan is the stategic point for missionary work in all the world. Two of the missionaries there devote their whole time to selling Bibles, having sold, so far, 137,000. They sell the books in preference to giving them. As the hardest work of a revival must be done afterward, so after the awakening in Japan the people must be helped now, to prevent harm afterwards. More people to do this work are needed. Many of the Japanese are converted after hearing preaching only once, but they need to be taught that they may walk straight. Only mission schools can teach what the Japanese need. The Doshisha Girls' School has been organized twenty-five years. It is now supported by this Board and more should be done for it. Two new teachers, college-bred, are needed for this school. Making Japanese women Christians will make Japan Christian. In reply to a question, Miss Denton said she had found plenty of lovely girls, well informed on missions and desirable for the work in every way, but they could not be persuaded to go yet. There is so much to do at home, and there were so many other reasons, that they could not go now. In conclusion, Miss Denton wished to give sincere thanks for all kindness rendered her; and to ask for prayers unceasing.

The hymn, "The Heavens Declare the Glory of the Lord," being sung, Mrs. Farnam told a little about her visits to the missionary schools in Constantinople, Broussa and Smyrna. The school at Scutari is devoted to higher education, as is Robert College. Broussa is a long day's journey from Constantinople. They went in a small schooner and were met at the wharf by Miss Rebecca and her brother, Mrs. Baldwin being absent. Broussa is situated on the side of Mt. Olympus. The welcome from the pupils was most cordial. A handsome tablespread, with the Sultan's initials embroidered in the center, was presented by the girls and shown by Mrs. Farnam. There was also a picture frame made by one of the little kindergartners. A photograph of the last class was inserted in a large sheet of dark green cardboard, and about it were arranged some leaves plucked from a sycamore tree planted by Miss Rappelye, one of the first missionaries supported by this Board.

Mrs. Farnam said that Smyrna is situated on a hill. The streets are very narrow. There are 150 girls in the school. The society of King's Daughters supports a girl in China. The Bible is studied daily in the school. Mrs. Farnam was asked to talk to a meeting of poor women. They all looked so wretched that she took for her subject, "The Sympathy of Christ." The Bible reader took Mrs. Farnam to see the homes of some of the poor. They were wretched. It is very hard for a Mohammedan to become a Christian. One poor Moslem woman, after performing all the rites of her religion, and failing to find peace or help, said, "Why does God give the best things to Christians?"

In closing, Mrs. Farnam bore warm testimony to the missionaries, as to character and real worth.

Miss Perkins of India was expected to address the

meeting, but news was received of the death of her mother the day before. Mrs. Peck asked Mrs. Taylor to lead in prayer for Miss Perkins. Mrs. Jewett moved that the Secretary send a note of sympathy from the Board. It was so voted. While the collection was taken Mrs. McLean spoke of Miss Rappelye and asked all who were then connected with the Board to rise. She also moved a vote of thanks to the Third church for their hospitality.

Mr. Frear spoke of several missionaries who sail soon from this Coast. He also said he was glad to hear that the financial situation is beginning to be easier.

Mrs. Peck adjourned the meeting with prayer.

* * *

Since the annual meeting the Treasurer has received additional money, bringing the total up to over $5,000, leaving only $120 still lacking. This is joyful news.

Much that was good and profitable is necessarily omitted from the report of the annual meeting; as, for instance, Mrs. Farnum's warm eulogy of The Pacific. As she said, "It is our paper, and we all ought to read it."

These meetings are a great inspiration. No report of them can do them justice.

Woman's Home Missionary Union of Southern California.

To the Members of the Women's Societies Auxiliary to the W. H. M. U. of Southern California—*Greeting:*

With the coming of September and the cooler days of the fall and winter all the interests of the Union are revived. To those auxiliaries that have held regular meetings during the summer we send hearty and admiring applause. To those that have laid aside their usual meetings during the hot months, we send a cordial greeting. To all we would express the desire to help in making this year the very best one in the history of your society and of our Union.

Our President, Mrs. W. F. Day, 949 South Hill street, Los Angeles, will, so far as possible, address societies who desire to have her. Mrs. K. G. Robertson Mentone, Secretary of the Union, will answer fully any questions on general subjects. The thirteenth annual report of our work has been sent to each auxiliary, and will well repay careful study.

Leaders of children's work may write to Mrs. O. H. Duvall, Claremont, for helpful suggestions; and Christian Endeavor Societies and Young People's Bands will find in Mrs. L. N. Kinney, Claremont, a director of their study who will make the work interesting and profitable.

The question of preparing boxes, to be sent to the homes of our Home Missionaries, should be carefully considered by each society. Let all our giving along this line be loving and generous, not perfunctory. Those who are doing our work in the hard places should have our loyal and affectionate aid. Write to Home Missionary Superintendent, Rev. John L. Maile, Los Angeles, on this subject.

The program work for the coming year is largely a study of the work of the Congregational Home Missionary Society, and has been outlined by your committee as follows:

September—Looking Backward and Forward.
October—Congregational Work for Our Country.
November—General Study of the C. H. M. S.
December—Foreign Missionary Work at Home.
January—Modern Heroes.
February—Our Back-door Neighbor (Chinese).
March—"Cuba for Christ."
April—Mormonism Today.
May—The Twentieth Century City.
June—Congregational Work in the Frozen North (Alaska).

Programs will be prepared and sent out each month, to each auxiliary, as nearly as possible in this order, with literature helpful in preparing these subjects. Some societies will find this plan helpful; others prefer to prepare their own program. To all auxiliaries and to the pastors we offer, without money and without price, such help as we can give. There are now ready about twenty printed programs, on different phases of Home Missionary work, and any of them may be obtained from Mrs. E. C. Norton, Claremont, on request.

SEPTEMBER PROGRAM.

"Looking Backward."

1. Devotional, "Fear Not," "How Firm a Foundation."

2. Five-minute reports of "Diamonds from the Boston Jubilee" (The Home Missionary for July, 1901).

3. The Thirteenth Annual Report of the W. H. M. S. of Southern California: (a) General Report; (b) Comparisons; (c) Use Blackboard for Treasurer's Report.

Looking Forward.

1. The Year 1901-1902 for the C. H. M. S.

2. Aim of our Union for the coming year.

3. How may we make this the best year for our own society?

Discussion of the question of missionary boxes—our privilege. *F. L. N.*

General Association of California.

The forty-fifth annual meeting will be held with the First Congregational church of Oakland, beginning Tuesday afternoon, October 1st, at 2 p. m., and closing Friday noon, Oct. 4th.

Each Congregational church within the boundaries of the Association is entitled to be represented by two delegates and one additional delegate for each 100 members, or major fraction thereof, in excess of 200; "provided that any church having more than 500 members shall be entitled to but one delegate for each 200 in excess of such 500."

Congregational ministers, regularly ordained, and connected with some one of our local Associations, are members of the General Association. Each member of the Association must be a member of a Congregational church within its limits.

It is expected that the usual arrangement with the railroads will be made for reduced price of round-trip tickets.

Delegates should be elected not later, if possible, than Sept. 20th, and the names of such delegates as desire to accept the proffered hospitality of the entertaining church should be sent in immediately after election, to Mrs. Charles W. Kellogg, 1253 Grove St., Oakland, Chairman of Committee of Entertainment.

Pastors and treasurers of churches whose dues to the General Association are unpaid are urged to remit at once to the undersigned, as the Association is heavily in arrears to the National Council, which meets next month.

H. E. Jewett,
Registrar of General Association.

Berkeley, Sept. 2, 1901.

Unworldliness is this—to hold things from God in the perpetual conviction that they will not last; to have the world, and not let the world have us; to be the world's masters, and not the world's slaves.—F. W. Robertson.

Church News.

Northern California.

Oakland, Pilgrim.—The semi-annual Barrel Opening was held last Friday evening, netting about $53 for missionary work.

San Francisco, Ocean View.—Meetings were held last week by Rev. J. B. Orr. The work moves along here encouragingly.

Haywards.—At the communion service last Sunday three persons were received into membership on confession. Several children were baptized.

San Francisco, Third.—The annual reports were made on Wednesday evening. They showed progress and prosperity in all branches of the church. Fifty-one members were added during the year. On Sunday the pastor preached on "The Manifestation of God." The evening sermon dealt with the shooting of the President.

San Francisco, First.—The pulpit was occupied last Sunday by the pastor, Rev. George C. Adams. It was communion Sunday and 16 were welcomed into church fellowship, 7 on confession. This makes ninety-one received into this church since the 1st of January. In every respect the old First church is in a better condition than it has been any time for many years, and there is an encouraging outlook for even better things to come.

San Francisco, Richmond.—Rev. J. A. Cruzan preached an excellent sermon in the morning on "Character Building After the Divine Pattern." Some of his former parishioners in this city came a long distance to hear him, and all present were greatly edified. The evening service was devoted to a discussion on "Our Beloved President and the Anarchists," with prayers for the speedy recovery of President McKinley, a just punishment for the anarchistic murderer, and for legislation that will expel every known anarchist from the United States.

Southern California.

Pasadena.—Rev. Otto Anderson went to Jerome, Arizona, last week, to take up the work of pastor. His Pasadena friends will miss his cheery presence.

Lemon Grove and Spring Valley.—Rev. A. E. Bradstreet resigned his pastorate Sunday, Sept. 1st. He has accepted a call to Newport, Wash. Two members were received to the church at Lemon Grove by letter Sept. 1st, making 15 this year, eight of these on confession.

Sierra Madre.—The work of building a parsonage, which has been delayed till the close of the vacation season, is now to move forward. The money for the work is pledged and the lot is purchased. Pastor Kendall is expected to continue with the church till the building is finished.

Pasadena, First.—Rev. Herbert W. Lathe, having just returned from his vacation at Lake Tahoe, preached Sunday, Sept. 1st, on "Lessons from the Mountains." The Ladies' Missionary Societies of this church recently contributed $30 toward Miss Harwood's work among the Japanese in Los Angeles.

Pasadena.—During the absence of Rev. Emerson, Rev. F. J. Culver has filled the pulpit of the Lake Avenue church of Pasadena most of the time, in a very acceptable manner. He preached a series of sermons on "Helps to a Higher Christian Living." He is now supplying the Olivet church of Los Angeles.

Los Angeles, Plymouth.—Unusually large congregations were present both morning and evening, notwithstanding the vacation season is not wholly past. After a most helpful sermon by the pastor at the morning service the communion was observed, at which all the congregation, with but two exceptions, remained.

Pasadena, Lake Avenue.—Rev. S. G. Emerson was welcomed home Sunday, Sept. 8th, by a large congregation. He had been away three and a half months on a business trip to Maine. He gave an interesting discourse on the incidents and experiences of the trip, indicating how they developed the inner man, deepened the spiritual life and brought him into closer relation to God. He will receive a public reception in the near future.

Los Angeles.—The Chinese Sunday-school, in care of Mrs. J. F. Findlay, was treated to a picnic at East Lake Park, Wednesday, August 28th. Tables were spread by the ladies of the First church and of our other churches, both for themselves and for the Chinese women and children who came. The church appeared greatly to enjoy the change from their narrow and stifling quarters to the free air and welcome shade of the park, and seemed also to catch the American spirit of freedom from some of the restrictions with which Chinese custom shuts in the life of women.

Compton.—The new pastor entered upon his work, Sunday, Sept. 1st. The retiring pastor, Rev. S. H. Wheeler, was present and received his successor, who has been heretofore a Presbyterian minister, to membership in the Compton church. During Mr. Wheeler's pastorate of six years the church building was enlarged; the Holiness church was acquired and added to its rear as a lecture room; the church and congregation were greatly increased in number; the Sunday-school, according to the figures of the year-book, grew from 50 in 1895 to 248 in 1901, and the church became self-supporting soon after he entered upon his work. He was a pastor greatly beloved. His influence promoted harmony in his church, also to a great extent among the people of the town. He rests from his ministry for a while at Long Beach, where he has a new home, but hopes to enter upon pastoral work elsewhere.

Mrs. Harriet Crocker Alexander has presented Pilgrim church, Oakland, with a fine pipe organ. The gift is in memory of the late Dr. and Mrs. Dwinell, and came to the church through Mrs. Dr. W. J. Wilcox, a charter member and one of the daughters of Dr. and Mrs. Dwinell.

The Rev. W. E. M. Stewart of Woodland has been supplying the Hassalo Street church of Portland for two Sundays. A member writes that his sermons have been helpful and inspiring.

Life's Uncertainties.

More and more are we impressed with the sudden changes of life, with the fact that the only thing of which we can be sure is that before long for us the earthly scenes must pass and the heavenly begin. Yet we live in this world as though it were to endure forever, and some of us are like Bunyan's man with the muck rake, so engaged with the sticks and straws of perishing wealth that we never see the golden crown which is offered by him above our heads, who says, "Be thou faithful unto death, and I will give thee a crown of life." To be ready whenever the Master may call us, and meanwhile to serve him with our utmost endeavor and our deepest love, should be our constant desire and our ceaseless prayer.—Christian Intelligencer.

Notes and Personals.

Rev. F. H. Maar of Redwood read an interesting paper concerning "Nuremberg" at the Monday meeting of the ministers.

The San Francisco Association meets next Monday afternoon and evening at Park church, in this city.

Rev. and Mrs. E. Curran of Condon, Oregon, are spending their vacation in San Francisco and vicinity.

Rev. R. B. Cherington, pastor at Kenwood, occupied the pulpit of Plymouth church, San Francisco, Sunday, Sept. 1st.

Rev. George H. DeKay has been spending a few days with Santa Clara county relatives. He returned this week to his work in Southern California.

Thursday, September the 5th, the Rev. Maynard Burkett of Ferndale, California, and Miss Clara Dudley Whitehead of the same place were united in marriage.

Rev. H. H. Wikoff of the Church Building Society went last week to Oregon and Washington, expecting to remain to attend the meetings of the State Associations.

Rev. C. P. Dorland of the East Los Angeles Congregational church was a visitor at the San Francisco Ministers' Meeting on Monday, en route from Chicago. Mr. Dorland has been taking special studies for the last three months at the University of Chicago.

Rev. W. E. Eckles, pastor of the Congregational church at Green Valley, is taking his vacation in the Southern part of the State. On September 17th Miss Mary Parker of Pasadena is to become Mrs. Eckles. They will be at home in Green Valley after September 25th.

Rev. L. P. Hitchcock of Schenectady, New York, occupied the pulpit of the First church of Alameda last Sunday. Mr. Hitchcock is to preach there next Sunday also. After that he will occupy the pulpit of the First church of Redlands for six weeks, while Dr. Williams is taking his vacation in the East and attending a meeting of the National Council. Mr. Hitchcock has come to the Coast with the intention of remaining.

Rev. J. M. Schaefle, pastor of Hyde Park Memorial church of Los Angeles, arrived in San Francisco, Wednesday, with the intention of spending a few days in this part of California in the interests of the California Spanish Missionary Society. Another thing bringing Mr. Schaefle here was that he might bid farewell and Godspeed to his nephew, the Rev. C. A. Tuessle of Chicago, who sails this week for missionary work in China under the United Evangelical church.

Dr. Casper Rene Gregory, Professor in Leipsig, University, Germany, will give a lecture in Stiles Hall, Berkeley, Thursday evening of this week on the subject: "Tischendorf and the Sinaitic Manuscript." This lecture will be given under the Earl Lectureship of the Pacific Theological Seminary. On Monday evening he spoke on the "Religious Condition of Germany." Dr. Gregory was one of the speakers at the Summer School of the University of Chicago and is a graduate of the University of Pennsylvania, which university in 1894, thirty years after his graduation, conferred upon him the degree of LL.D. The degree of Ph.D., and DD., were received from the University of Liepsig, in which university he is Professor of Theology in the New Testament Department. Dr. Gregory will represent the University of Liepsig at Yale's Bi-centennial, and will, shortly before his return to Germany, give lectures at the Congregational Seminary at Chicago, McCormick's Seminary, also Hartford, Lane, and Union Seminaries.

Southern California Personals.

Rev. William Horace Day will preach for Rev. E. F. Goff at Riverside the 15th. Mr. and Mrs. Day will complete their vacation at Catalina.

At the First church, Los Angeles, on Sunday, September 8th, Rev. Warren F. Day, D.D., senior pastor, preached on the assassination of President McKinley. An extended report of the sermon appeared in the Times. In the evening, he spoke on "The Place of Feeling and Action."

Dr. and Mrs. J. H. Williams of the First church, Redlands, start this week for the East to attend the annual meeting of the A. B. C. F. M. at Hartford, and also the National Council at Portland, Maine. To the latter Dr. Williams goes as the delegate from Southern California. During his absence his pulpit will be supplied by Rev. L. P. Hitchcock, recently from Schenectady, New York, who will make the parsonage at Redlands his stopping place during his stay in that city.

Rev. W. H. Wolcott, pastor at Moreno and Alessandro, is enjoying with his family a vacation at Long Beach. His people have been so scattered by the drought, and other misfortunes of the settlement, that his congregations and resident membership are reduced by more than one-half, yet he holds right on with his work. His income is diminished by the enforced poverty of his people so as to be less than that of the average day laborer, yet he keeps a horse, for his work demands it, and sends his three children—two daughters and a son—to Pomona College. The son has become expert in bicycle making and repairing, so that the avails of his labor in the intervals of study provide food for himself and sisters, while keeping house together, and thus they work their way through college.

Rev. Warren F. Day, D.D., senior pastor, First church, Los Angeles, returned from vacation in time to preach the morning sermon, Sunday, September 1st. The last two weeks of his vacation were spent in San Diego, where he was impressed with the high grade of work which Dr. Norton is doing in our First church in the Southern City by the sea. The mid-week meetings are large and would do credit to any of our churches. Dr. Norton is a singer and enriches both his Sabbath and week-evening service with choice hymns and tunes. One of the leading business men in the city is his Sunday-school superintendent and a contributing attendant at the prayer-meeting, where he often presides at the piano. During his pastorate in San Diego Dr. Norton has rejoiced in the erection of a model house of worship, and has welcomed to membership some four hundred.

Children's Day Offerings to the C. S S. and P. S

During August the following Children's Day offerings were received by the undersigned: San Luis Obispo Congregational Sunday-school, $6.00; San Diego Second Congregational Sunday-school, $2.00; Villa Park Congregational Sunday-school, $3.40; Avalon Congregational Sunday-school, $10.00; Los Angeles Central Avenue Congregational Sunday-school, $3.65; Los Alamitos Congregational Sunday-school, $1.00. Offerings sent direct to the Society's Treasurer, Boston: Redlands Congregational church, $15.40; Highlands Congregational Sunday-school, $8.96.

H. P. Case, District Supt.

Box 863, Los Angeles, Cal.

Life, true life, is not mere guarding against sin, but growth in good and toward good.—Brooke Herford.

Vandoux Worship in Hayti

M. MCLEAN HARDY.

"Where Black Rules White—Hayti," a recent work (1900) by Hesketh Prichard, gives a terrible picture of the working of Vandoux worship in that island. The nominal religion there is Roman Catholicism, but it is only a thin veneer; beneath you find a solid groundwork of West African superstition, serpent-worship and child-sacrifice. This last assertion may seem almost incredible, but the fact has been amply proved over and over agian.

The evil of Vandoux worship is widespread and the government too unstable to dare to oppose it. At the root of this superstition are the Papalois and Mamalois, the priests and priestesses, who minister to the credulous mind of the Negro. Papalois and Mamalois are corruptions of "Papa le roi" and "Mama le roi," the titles showing the estimation in which these people are held. They dwell chiefly in the mountains.

Vandoux, according to some, is an all-powerful deity, but the idea of the masses does not rise above the serpent which presides in its box over all their services. These consist of dancing, sacrificing, feasting, invocation and a Delphic delirium on the part of the Mamaloi.

There are said to be two sects of Vandoux, one of which sacrifices only fruits, white cocks and white goats to the serpent-god, white being its sacred color; the other, upon ordinary occasions, sacrifices a black goat, but at other times they sacrifice the "goat without horns," the human child. Red is the sacred color of the second sect.

Sir Richard Burton speaks of the "small green snake of the Haytian negroes, so well known by the abominable orgies enacted before the Vandoux King and Queen." Today the green snake is extinct in the islands. Whether the snake enclosed in its box on the Haytian altars today, during a child-sacrifice, is of that species or a harmless boa, it is impossible to say, as no white man has ever been allowed to set eyes upon one.

Vandoux, Juju, Obi, or some such superstition seems to belong to the bottom stratum of black nature. Vandoux is a religion of old, old time among the West African tribes. With the captured slaves, it was brought to this island, and here it is rampant still. The last President was even said to be a votary. A large place, like a casino, just outside of Port au Prince, is devoted to its observances. It thrives in Southern Hayti and in the mountains.

The drum which calls the worshippers together is of bamboo, four feet high, with black goatskin over its upper surface, and so constructed as to sound loudly at the distance of a mile or more, but near at hand is low and indistinct. This terrible superstition is in active existence all over the island. Its tremendous influence is proved by the well-known fact that a mother will, under the orders of the Papaloi, give up her own offspring to be sacrificed. When reproached with inhumanity, the reply has more than once been given, "Who has a better right to eat them than I who brought them forth?"

In Hayti, the Papaloi is a living force, both as high priest and as a consulting physician who can cure and also kill by his knowledge of ancient poisons. Secret poisoning is common. The knowledge of poisons, which is their stock-in-trade, passes down through generations, nor will they ever divulge any particle of their secret lore. The Papaloi rules with an iron hand throughout the length and breadth of the republic. He is the instigator and upholder of the vilest forms of snake-worship, and when some grosser case than usual forces itself upon the public notice, it is the victim that suffers, not the priest.

Since he can kill his enemy in a number of painful ways, none dare offend him. He is a licensed criminal. It is he who, in the course of the ceremonies, initiates the hysteric fervor and delirium of the priestess and worshiping crowd. These orgies continue three or four days at a time. The priests prompt the action of the child-stealers, who are usually old women. The Papaloi chooses the victim, but it is the women who steals or otherwise secures it. The drugged child is borne to a secure place until the appointed time, when an antidote to the sleeping drug is given, and the dazed child wakes to become the central figure in a tragedy of sacrifice.

Were the few white men dwelling in the coast towns removed, the authority of the Papalois would increase four-fold. Until they are smitten down, the country can never flourish. Remove the Papalois and the murders and superstitious observances would die out and the land shake off the influence which keeps it so degraded. Let the government strike at and destroy the Papalois, who are the heart and mainspring of Vandouxism, and the whole edifice of horror will crumble to pieces of natural decay.

But have we no duties to our brothers in this island, so near to our own borders? Could not missionaries of the American Board break the power of these witch-doctors and drive away this superstition, even as has been done in West Africa?

Rev. Allen Hastings.

In the prime of his young manhood another of our earnest, consecrated ministers has yielded his life to disease and departed from us. In the afternoon of Sept. 5th Rev. Allen Hastings, after a long illness with tuberculosis, passed away at the home of his wife's father, Mr. Gilbert Longfellow, in Pasadena, Cal. The funeral was held in the Lake Avenue church Saturday afternoon. The simple and beautiful service was conducted by Rev. S. G. Emerson, assisted by several fellow ministers. Rev. H. T. Staats read the Scripture. Rev. H. W. Lathe and Rev. Mr. Emerson offered prayers. Rev. Henry Kingman of Claremont, a classmate of the deceased at Hartford Seminary, sketched his earlier life and told of his struggle for an education by reason of his ill health. Rev. C. D. Bartlett of Los Angeles spoke of his association with him and his work when both were pastors in St. Louis and emphasized his manly qualities. Rev. F. J. Culver gave a summary of his work in California and told some of the touching incidents connected with his last sickness. Rev. J. T. Ford of Los Angeles pronounced the benediction. As requested by Brother Hastings, the choir of the Ontario church was present and sang sweetly and touchingly three of his favorite hymns. There was a very large attendance besides many ministers, six of whom acted as pall bearers. The interment was at the Alhambra cemetery.

Allen Hastings was born in Brainard, N. Y., Feb. 10, 1864. His father died when he was five years old, and so early in life he was thrown on his own resources. He graduated at Amherst college in 1884. Naturally weak, and with hard work and close application, his health became shattered and he started West, seeking to regain it. He spent two years in Texas and Arizona in ranch life and was so much benefited that he entered Hartford Seminary in 1887, and graduated three years later. While there he became a close friend of Prof. Graham Taylor, who was then pastor of the church.

The summer of his graduating year was spent in supplying in Maine. He then became assistant pastor in the Plymouth church in Milwaukee. A year later he accepted the call as pastor of Plymouth church, St. Louis,

where he rendered an enduring service for three years. He came to California in the spring of 1895 to improve his health, which was again on the decline. In the fall he became pastor of the Rialto and Bloomington churches. In January, 1897, he was called as the first pastor of the Lake Avenue church. Here he laid the foundation of a new church, and he builded well. Two years later he accepted a call to the Ontario church. His two years' service there were very fruitful, but he was obliged to leave the work on account of his failing health. He resigned last December and moved to Los Angeles. Soon after there was a general breaking down of his constitution and he came to Pasadena.

Mr. Hastings was a man of high culture and bearing, a polished speaker and a deep thinker, possessing considerable literary talent. With a frail body from his youth, and with the encroachment of disease, his life was a constant struggle, but he pushed forward with his high purpose and indomitable will, always cheerful and hopeful, never discouraged. His heroic struggle enabled him to conquer many obstacles that beset his pathway. Although a great sufferer, especially for the last few weeks, he never uttered a word of complaint. As a minister he preached with earnestness and conviction, always holding up Christ as the perfect model. His warm-heartedness and cordiality won him many friends, who mourn that so useful and promising a life should be cut short in early manhood.

He was a model husband and father, being especially considerate of and devoted to his wife and children. His home and social life were almost ideal.

He leaves a mother, two sisters and a brother in New England; a devoted wife and five children in Pasadena. The Sunday before his death he again united with the Lake Avenue church.

Zaccheus and Modern Rich Men.

Dr. E. Benjamin Andrews, formerly President of Brown's University, now President of the Nebraska State University, recently made a sensation in Chicago. He preached the baccalaureate sermon at the Chicago University, in which sermon he took grounds supposed to be somewhat contrary to the general opinion held by the Church touching the incident of Zaccheus' conversion. From the dispatches it appears that Dr. Andrews has not quite represented the received view of the Church as to the degree of moral obliquity usually ascribed to Zaccheus. That Zaccheus was an open violator of law nobody has ever surmised. He was a shrewd tax-collector taking advantage of the Roman system of taxation, and put on all the traffic would bear. When he saw Christ his ideals of honesty were changed from a mere legal basis to an evangelical standard. That Dr. Andrews should overlook the nature of the conversion of Zaccheus accounts for his misapprehension of the general attitude of the Church toward Zaccheus. His conversion was from a legal standard of righteousness to a personal standard, such as was seen in the example of Christ. We believe Dr. Andrews has made two mistakes. First, he has mistaken the character of Zaccheus, and missed the teaching of the words of Zaccheus. This distinguished rich man seems to have been accumulating his wealth in accordance with the laws, political and industrial, of the country in which he lived; but when he met Christ he saw and accepted a new ethical standard. Secondly, Dr. Andrews has made the mistake of trying to justify the old legalistic standard of Zaccheus and unfortunately make it the standard for the rich men of today. This is a part of that whole mistaken system of mechanical ethics in which the deep primary and spiritual principles of Christianity are omitted. We should be exceedingly sorry to have the rich men of this country to return to the legalistic honesty of Zaccheus before he saw Christ.

We think the main contention of Dr. Andrews, that rich men can be good Christians, is not only apparent but that the Christian scholarship has always so taught. The extreme criticism of the rich has not come from the church. The pulpits have been arraigned severely by men very much of Dr. Andrews' way of thinking. The rich man has much more to take into the account to be a Christian than the man of limited means. The rich man must not only be a Christian, but make conditions for all those in his employ to live Christian lives. Men of wealth cannot become Christian by using their wealth in any given way. Rich men and poor men alike become Christians by a soul vision of Christ. Neither wealth nor poverty have anything to do with the primary act of becoming a Christian. Personal surrender to Christ completes the initial act of becoming a Christian. Zaccheus and Lazarus are on the same level at the start, but living a Christian life as a rich man and as a poor man are widely different. The problem of the rich man is more impersonal and vastly more complicated. The rich man's opportunities and responsibility are greater. We have known hundreds of rich men who have been a great blessing to the poor. Of all the people who need rich men it is the extremely poor. Not for charity's sake, but for opportunity's sake. The church cannot go forward in its great world-wide mission without the support and co-operation of men of wealth.

Consecrated wealth continues to be a power in the elevation of the world. We may not know the personal relation of all or any of these rich people to Jesus Christ, but we do know and have a right to rejoice in the fact that their wealth has been dedicated to the moral elevation of mankind. This much is clear: wealth dedicated to humanity is Christian in function and pleasing to Christ, independent of the professional attitude of the donor. We repeat that the dedication of wealth to a good cause does not change the personal relation of the rich man to his God, but the act of dedicating wealth changes the impersonal relation of the wealth and the perpetual power of the wealth toward a Christian end and is a cause of rejoicing; and therefore we rejoice in the gifts of the rich men and certainly trust that they may not neglect to give their hearts to Christ. The church should try to win and help them all. The church has a mission to all mankind.—Cal. Chris. Advocate.

A bookseller in Cleveland advertised for a porter. A big muscular Irishman walked into the shop and glanced around. Finally his eye rested on a big sign over a table filled with books: "Dickens' works all this week for $4." The Irishman read it thoughtfully, and then edged toward the front door. The floor-walker pleasantly asked if there was something he wanted; and the applicant remarked, with a backward glance toward the sign: "Oi come in t' git th' job, but Oi'll not care f'r it. Dickens kin worruk all the week f'r $4 if he wants to. Oi'll not. Ye'd better kape him." And the visitor strode vigorously out.

What a man can do best, that is the task given to him by God. What his neighbors most want, that is the path to which he should direct his talents. No scorn is to be tolerated toward those every-day duties which God has given to us.—R. L. Carpenter.

The Home.

Taken a Her Word.

He came and asked me for my love,
And said that his devotion
Would most indubitably prove
As boundless as the ocean.
But I was young and fair and gay;
My life was like a summer day;
And this was all that I would say,
"You'd better ask Pepita."

His form was fine, and oh, his face
Recalled the young Leander,
And for his peer in manly grace
Go back to Alexander.
But flattery had turned my head,
And when he urged that I would wed,
Coquettishly again I said,
"You'd better ask Pepita."

And then—I've heard of course that man
Is fickle and peculiar,
Ranging from Elinor to Ann,
From Ann to Jane or Julia.
But if I e'er had thought that he
Would so extremely docile be,
I never should have said—ah me!
He'd better ask Pepita.

—C. W. Thayer, in The Drawer, Harper's Magazine for August.

Owning Books.

In a newspaper was printed recently a letter from a book lover asserting that books are of little use to those who only borrow them or receive them as gifts. He objected, as Ruskin also did, to cheap books, and said he was "almost convinced that if the cheapest books cost five dollars, or more, the world would be better off."

No doubt this is an extreme statement, and would have to be expressed more cautiously, to be true. Yet there is some truth in the idea that books may be too plentiful and too easy to buy. There is, possibly, a likeness between libraries and schools in this respect. The boy or girl in a big school is not so likely to form friendships as if in a smaller school. Where there is too wide a choice, there is less intimacy. So, in the library. A large library is not so likely to become familiar and valued as a smaller collection well chosen.

The very company of books is educating. As one sits before the bookcases, and glances at his favorite volumes, it is as if each said a word or two, or suggested a thought. Thus a boy's eye may fall upon his copy of "Tom Brown at Rugby," and in his mind rises the remembrance of the great hare-and-hounds run in which Tom and East and Tadpole struggled so pluckily, and at last held that delightful little interview with Doctor Arnold; or visions of East's tricks on old Martin. There is no need to open the book—one breathes its healthful air at the mere sight of its title. So from each old favorite there comes a friendly greeting, and we recall the pleasant hours spent in its company.

A great orator said: "Books are the windows through which the soul looks out. A home without books is like a room without windows. No man has a right to bring up children without surrounding them with books, if he has the means to buy books."—St. Nicholas.

A Plea for the Home.

If there is no longer to be any home life or any home circle, and home sacrifices for the dear home's sake, then we need not be in any uncertainty as to what we shall have to anticipate. You cannot make character by means of a governess, a tutor and a groom.

And meantime, let the young founders of homes make a resolute beginning. You are looking forward to marriage and the founding of a family, my young brother, or you, my dear girl, whom may God bless and guide always! Resolve to have some law for the home, and to give some regular and sufficient time in it to your children. If we are to recover out of its well-nigh lost estate the beautiful and gracious institution of the home, we must make the business of doing so something of set purpose and of definite plan. All the way from the top to the bottom of our vast and complex social structure—in the life of the wage-earner, and in that of the capitalist, the clerk, the professional man, the mechanic—that ancient and divine institution must be lifted to its true place and held in its rightful honor. Schools, gymnasia, bathing-houses, recreation-piers, libraries, model tenements, better food, ventilation, improved sanitary conditions, and the like, are all of value in their place; but that which makes men and women for God and humanity, and the better service of their land and age, is first of all the personal touch of some strong and tender hand in the home. "God setteth the solitary in families," wrote the Psalmist long ago. Let us respect his order, and follow his way. "Home, Sweet Home," is said to have been written by a lifelong wanderer who never had one. It is an immortal witness to the deep and inextinguishable hunger of the human heart.—Bishop Potter.

Self-Restraint and the Absence of Display.

If there is one crowning mark of vulgarity, it is the wish to flaunt in the eyes of one's neighbors the fact of superiority in anything. The easiest and most offensive form is that of money, the swaggering airs which the possession of this unclean article allows vulgar people to take on, the display of diamonds and liveries and expense for the sake of stiring up the envy of those who have not those things. Still worse is that air of condescension which money puts on, as though, to most people, the chief reason for being rich were to enable a man to treat others insolently with impunity.—The Christian Review.

It may not be ours to utter convincing arguments, but it may be ours to live noble lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure.—Canon Farrar.

A Song in the Night.

Be still, my heart, and rest!
Upon the streamlet's breast
The moon is shining in a silver flood,
And o'er the flower-strewn sod,
Gleaming with myriad diamond dew-drops dressed—
Be still, my heart, and rest!

Rest, sweetly rest, and sleep,
Nor let care longer keep
Thee fettered in its weary, binding thrall.
Trust thou the Lord of all
To rule thy planning in his love most deep.
Rest, sweetly rest, and sleep!

Sleep on, nor dream of fear,
Thy Father standeth here,
Who watcheth o'er these fragile lives of ours,
As o'er the birds and flowers;
In day or darkness He abideth near—
Sleep on, nor dream of fear!

—A. Mabel Young.

Our Boys and Girls.

Dorothy's Mission.

"I have chosen my mission, mamma," says Dorothy, coming into her mother's room early one bright, beautiful morning, the pleasant, home-like room where Mrs. Lawrence had spent many weary days of painful invalidism, and where she now lay on a soft couch drawn up near the south window, so that the rays of the sun could fall across her pale face and slender hands.

"Have you, dear?" she asked, a smile preceding the usual morning kiss upon the rosy lips pressed to her white ones.

"Yes," replied Dorothy, excitedly. "You see one topic in the young people's meeting lately was "Missions," and ever since I have been trying to decide what I would choose—where I could do the most good, you know."

"Yes," said her mother, with an encouraging pat on the plump hand on the pillow near by.

"Well, mamma," continued her daughter, flushing slightly underneath the gaze of her mother's quiet, sympathetic eyes, "you know how sort of wild and reckless some of the boys and girls are in our school? Well, I have decided to talk to them about the way they are acting, and then I intend spending all the spare time I have from my music and studies visiting the sick." The last fell from my lips with a complacency that brought an amused smile to Mrs. Lawrence's lips, but she replied quite soberly:

"You have chosen a very wide field, my daughter, and one in which you will need great wisdom to guide you. Let me give you a text to carry with you, dear: 'Be ye, therefore, wise as serpents and harmless as doves.' And now my girl must hasten away to school else she will be late," and pressing a loving kiss on Dorothy's fair forehead as a blessing, Mrs. Lawrence watched her start away with a bright smile, which quickly gave place to a sigh as the door closed behind the pretty face and graceful form of her daughter, whose presence made both music and sunshine in her lonely room.

The days passed by, and Dorothy, absorbed in her new mission, found hardly a moment to give to the patient, suffering mother, longing so anxiously for her loving companionship.

Dorothy met with great success as a "missionary." A general favorite with her mates, they listened to her words of reproof or advice, and promised to mend their ways, and some even joined the Young People's Society through her influence. Many homes wherein sickness and sorrow dwelt were brightened by her presence. Altogether, Dorothy's mission prospered, and she was beginning to feel quite like a little saint set apart from her less fortunate co-workers in the society, when her zeal received a blow that was almost overwhelming.

It was in this wise: Coming home from meeting one evening she happened—yet who can say it was a mere happening?—to walk behind two of the older girls who were deep in conversation and did not observe her. She did not mean to listen to what they were saying; the words fell on her ears uninvited, and in the crisp night air struck with a force that was almost startling, for both these older girls were young women whose good opinion Dorothy valued highly.

"Mabel," said one, "isn't it perfectly heartless and undaughterly the way Dorothy Lawrence neglects her poor sick mother?"

The little listener in the rear gasped, as she waited breathlessly for the reply to the (to her) terrible question.

"Yes, it is," replied Blanche, emphatically. "I am so disappointed in Dorothy! I thought her Christianity was more real and unselfish, and not to be seen of men. Some day when she loses her sainted, suffering mother she will realize the awful mistake she is making now. Poor child! Her cross will be more than she can bear! Still, I cannot see how she can be so blind. No one in all the world needs her as her mother does, and I cannot understand why she does not give her love and attention to her instead of scattering it broadcast among the many who do not need her."

"You see it just as I do, Blanche," replied Mabel. "I even heard our pastor speak of it to mamma lately. I wish he would talk to Dorothy. I would myself, if I dared, but she is getting so puffed up in her 'mission work,' as she calls her gadding about, that I fear she'd not take any advice from me."

"Well, dear," said Blanche, softly, "we can pray for her, poor child, that her eyes may be opened, and surely the Lord will hear us."

"Oh, God!" sobbed the little figure, stealing along in the shadow behind them. "My eyes are opened at last. I pray Thee to help me that they may never be closed again to what is my real mission work. How could I forget my poor, dear, suffering mother? And she so patient and unselfish that she would never say a word either!"

The two elder girls passed swiftly on toward their homes, never dreaming of the seed their words had sown in the aching, tender little heart coming on alone in the darkness. But, oh, what a joyful time to Dorothy and her mother! Always together, nothing or no one was allowed to take from the one to whom belonged her loving devotion the happy, willing little daughter who at last, and, thank God, not too late, had found her real mission.—Hattie W. Bigelow.

"Idiom" of the People.

A professor in the Chicago University proposes to teach history in the idiom of the common people, whereupon the New York "Times" suggests the following paraphrase of Macaulay's account of the close of the reign of Charles I: "Charles was a good many different kinds of a chump. He couldn't play a square game, and made ducks and drakes of everything he got his hooks on. He had a first-class show at the king business, but he slipped his trolley every time he undertook to touch the Democratic bosses. He tried a lot of monkey business with Parliament, but it landed him in the soup; and when he tried to tackle old Pym, who was a tough proposition, he found himself up against it to beat the band. Pym took a fall out of him every round. He had no more chance to win than a pair of deuces against a straight flush, and though he put up a first-rate bluff it didn't go. It took him a good while to drop to it that the old gag of divine right was well enough when playing to the gallery, but that the orchestra and boxes were on to it, and that it was played out, anyway. Cromwell and Ireton were too fly to be scooped by any such tommyrot. Charles had always been a high roller, and when his gang got to scrapping with the Roundheads he was dead broke and had to pull the leg of all the dead-easy tender-feet in the kingdom. The ante was too much for him. Cromwell finally sized him up and got the District Attorney to press the indictment of his royal nibs for everything that was out. Charles worked his pull for all it was worth, but he got the razzle-dazzle just where the chicken got the ax. They waltzed him off to the boneyard, and Cromwell had the innings. See?—Midland Christian Advocate.

SIGNS OF GRACE.

The Christian cannot stand still in the matter of his spiritual development. He must either advance or fall back. Every day makes its impression and its difference. Growth in grace is the law of his being as a true, healthy believer. It has its signs, which are plain for others to read, and often plain for him. If we observe him exhibiting increased steadiness of Christian purpose and effort, more fidelity to every duty, more earnestness, more activity, more satisfaction in spiritual service, we regard him as growing in grace. He need not undertake novel forms of effort, but if he travel day by day in the pathway of customary duty with growing zeal we can trust him. The effect will be visible in his daily occupation, whatever it be. Thank God that we can prove our growth in grace by the doing of common things. We need not search afar for the heroic. It will reveal itself in unexpected places and ways to him who steadfastly does one duty at a time for Christ as thoroughly as he can.

Often this growth in grace becomes noticeable first in relation to the Bible. We find new meanings in it for ourselves. We love it more. We open it oftener. The same is true of prayer. As we develop slowly into something of the divine likeness, we learn better how to pray and how to discover the answers to prayer. Many a prayer-meeting has been thrilled by a new tone and spirit filling the utterances of some perhaps familiar voice, because it unconsciously reveals a new inner experience. You cannot grow in grace and keep the fact a secret long. It will come out in look and voice and act.

It is worth noting that we are not always the best judges of our own growth in grace. Sometimes others are aware of it when we are despondent about ourselves. On the other hand, sometimes others do not perceive it as clearly as we think they ought to. Then when we feel our love for Christ growing within us so imperatively that it must find fuller expresion, we need not doubt longer about the fact of our growth.—Ex.

THE "NEW VERSION."

We recently offered an editorial on the need of more historical teaching, based upon the ignorance of New York street children, upon the meaning of the Fourth of July celebration. Some information, which was given by candidates taking an examination for the Civil Service will emphasize our position. Here are some answers to questions about Lincoln and Davis:

"Lincoln was a great general, and distinguished himself in the War of 1812."

"Abraham Lincoln was a personal friend of the colored race, and was one of the original signers of the Declaration of Independence."

"Abraham Lincoln was born in Illinois, where he worked from early morn to dewy eve as a farmer's lad, until he became President."

"Mr. Davis was President of the United States, and wrote the Declaration of Independence."

"Davis was a famous general of the War of 1812."—Western Christian Advocate.

THE WORLD'S POPULATION.

Other nations of the world have been taking their decennial censuses and the results in a number of European countries have just been announced. Statisticians are now busy approximating the population of the globe, and while there is more or less guess work the figures, perhaps, are as near the mark as it is possible to obtain them.

Ten years ago the population of the world was fixed at 1,468,999,000. It is now estimated at 1,540,000,000, an increase of more than 71,000,000. An interesting feature of the statistics is the fact that the Americans are fast catching up with Europe in the gain. The increase in the Americas for the past ten years is 20,000,000, while in Europe it is 30,000,000.

The wisdom of life is to do a thing and have done with it. Try to do the best, rightest thing you can—but then, leave it. It may not be the wisest thing possible. Probably it will not be; you are not infallible. Why should you expect to make no blunders? But if you have honestly tried to make out, in the time given you, what was best to do and have done it, that is all you have to do. Go on to the next! But this is just what many cannot do. They stop. They are all the time looking back. They are thinking how different things might have turned out if they had only done this instead of that. If they had only taken this advice instead of that, or if they had gone their own way instead of taking anybody's advice.—Selected.

OUR NEEDS.

We need the peace of God in our hearts just as really for the doing well of the little things of our secular life as for the doing of the greatest duties of Christ's kingdom. Our face ought to shine, and our spirit ought to be tranquil, and our eye ought to be clear, and our nerves ought to be steady, as we press through the tasks of our commonest day. Then we shall do them all well, slurring nothing, marring nothing. We want heart-peace before we begin any day's duties, and we should wait at Christ's feet ere we go forth.—J. R. Miller.

Sometimes ministers, with the best of intentions, make attempts to solve the difficult problem of the non-attendance of men at church. They are told that a modification in the style of the pulpit's message may bring the desired men to the pews, and a so-called enriching of the service, with a larger place for music and the use of a liturgy, will surely attract them. So the experiment is made. The sermon degenerates into a sermonette, and the truth is given out in small, sugar-coated portions; the vigor and pointedness of the former discourses are polished off with smooth and agreeable rhetoric; and the fervent appeals to men to forsake sin and flee the wrath to come are supplanted by discussions of current secular affairs. For a brief season this sort attracts men and women, but soon curiosity and novelty abate, the inevitable reaction sets in, and the last state is worse than the first.—Dr. J. M. Buckley.

Great faith is modest, courteous and reverential; but it lays hold of Christ in the face of all difficulties. Faith must be united with works. The centurion did what he could and Jesus did the rest.

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Intimacy with God is knowing his thoughts and purposes, and pleading with him in that knowledge. Living close to God begets a peculiar acquaintance with him. "Shall I hide from Abraham that which I do?" he said, "for I have known him." But we can get nearer to God than Abraham did. "I have called you friends," Jesus said to his disciples, giving us a reason because he had confided in them. Honor from men is valuable. But the highest honor is God's choice, made known by the inward sense of intimacy with him. That gives one the highest position, the highest power with God and usually the highest power with men.

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